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RELIGION

in the

COLLEGES

PRINCETON
1928

*See two devotional addresses
by Rufus Jones.*

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RELIGION

in the

COLLEGES

THE GIST OF THE CONFERENCE
ON RELIGION IN UNIVERSITIES,
COLLEGES, AND PREPARATORY
SCHOOLS, HELD AT PRINCETON,
N. J., FEBRUARY 17 TO 19, 1928

Edited by

GALEN M. FISHER

EXECUTIVE SECRETARY, THE INSTITUTE OF SOCIAL AND
RELIGIOUS RESEARCH

ASSOCIATION PRESS

347 Madison Avenue, New York

1928

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FOREWORD

The Princeton Conference on Religion among College Men sprang from a deepening conviction among a small group of prominent eastern educators of the need for conference together regarding the religious problems of their colleges. The *raison d'être* of the conference was stated in the letter of invitation:

"The present time seems one of unusual transition in the religious life of our eastern universities and colleges. In almost every college, important changes are now in progress—in compulsory university worship both Sunday and daily; in courses in the curriculum bearing on religion; in the functioning of the churches, and religious societies such as the Christian Associations. In many colleges special committees from trustees and faculties have been appointed to study the forces influencing the formation of student character, looking toward a more effective correlation of all moral and spiritual influences in university life. Meanwhile, on many sides at least, there seems to be a greatly quickened interest in these matters among undergraduates themselves.

For these reasons, it has seemed to us a peculiarly opportune time for a conference of presidents from the eastern colleges to consider together these common problems."

A word or two of explanation will indicate the nature and setting of the conference. It was planned primarily as a meeting of college presidents and such colleagues as they might care to bring with them. That this feature of the plan was preserved is indicated by the actual attendance at Princeton of more than fifty college presidents. The invitation was restricted to the men's colleges and universities, and to institutions in the New England and Middle Atlantic States (from Maine to West Virginia). A small group of headmasters and masters from leading eastern preparatory schools were invited to attend to counsel with the college representatives as well as for meetings of their own.

The response to the letter of invitation far exceeded the anticipations of the Calling Committee. Something over 200 delegates in all were in attendance. It was the plan of the Committee that only a skeleton program should be arranged in advance and that the utmost freedom should be given to the conference itself to direct the development of its own discussion. This plan involved certain disadvantages which are in-

dicated in the editor's analysis, but it assured the thoroughly democratic character of the conference. At its conclusion, it was unanimously voted to print this report and Mr. Galen M. Fisher, Executive Secretary of the Institute of Social and Religious Research, was asked to serve as chairman of an editing committee in its preparation.

The conference was called by the following Committee:

- President Frank W. Aydelotte, Swarthmore College
 President Henry Sloane Coffin, Union Theological Seminary
 Dr. Boyd Edwards, The Hill School
 President Livingston Farrand, Cornell University
 Dr. John H. Finley, Formerly Commissioner of Education of
 the State of New York
 President Harry A. Garfield, Williams College
 Dean Herbert E. Hawkes, Columbia University
 President Ralph D. Hetzel, Pennsylvania State College
 President John Grier Hibben, Princeton University
 President Ernest M. Hopkins, Dartmouth College
 Dean Clarence W. Mendell, Yale University
 Dr. John R. Mott, General Secretary of the National Council
 of the Y. M. C. A.
 Dean Willard L. Sperry, The Divinity School of Harvard
 University
 Dr. Alfred E. Stearns, Phillips Academy, Andover

The secretarial responsibility for the Conference was placed in the hands of the Student Division of the National Council of Young Men's Christian Associations. Through the gracious hospitality of President Hibben, the facilities of Princeton University were put at the disposal of the delegates, and much was thereby added to both the comfort and the success of the conference. Inquiries for further information may be addressed to the undersigned, in care of the National Council of the Y. M. C. A., 347 Madison Avenue, New York, N. Y.

HENRY P. VAN DUSEN,
Secretary to the Committee.

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<i>Dean William E. Mosher</i>	<i>Dr. Boyd Edwards</i>	
<i>Mr. George St. John</i>	<i>President H. S. Boardman</i>	
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AN APPRAISAL OF THE CONFERENCE

GALEN M. FISHER

It is always gratifying to the sponsors of a conference to have the participants acclaim it "a great success," as all but a few of them have acclaimed the Princeton Conference on Religion among College Men. But no one is more conscious of its shortcomings than the sponsors themselves. The chairman, Dean Hawkes, was doubtless correct in his assertion at the opening and again at the closing session, that the gathering would be justified even if it did no more than show that two hundred hard-pressed administrators and teachers were willing to travel some distance at their own expense and spend two days in order to consider the problems of religion in their institutions. The assembling of such a body of men was indeed impressive and significant, but the sponsors are more eager to seek the deficiencies of the conference than to elicit such tributes of appreciation as the conferees have liberally expressed. Accordingly, an attempt will now be made to review its shortcomings as well as its achievements.

I. SHORTCOMINGS

The personnel of the conference was able and widely representative, but it was not all-inclusive. It contained no women educators, only one undergraduate, and no Roman Catholics or Jews. Yet even as it was, some participants felt the personnel was too varied, both religiously and academically, to make possible the most fruitful outcomes. There is little doubt that all the discussions would have been more pointed had undergraduates been present to speak for themselves. And it goes without saying that the presence of women would have thrown added light on certain problems, although they would be much more essential at conferences in areas where coeducation prevails. Limitation of the size of the conference so as to make discussion practicable was a partial warrant for not inviting women.

Did the conference achieve creative group-thinking, or did the participants take away about what they brought with them? Every conference has its own personality, compounded of far more "unit characters" than the number of the conferees. Whether or not it succeeds in achieving anything approaching an integrated personality, so that every one feels the zest of discovering fresh insights in common, depends largely on three conditions: how heterogeneous are the personnel and the problems they bring; how long they stay together; and how skillfully

the conflicts of idea and attitude are carried through to some higher synthesis.

How far were these conditions met at the Princeton Conference? None of them was fully met: the personnel, though composed of educators all of Protestant affiliations, was rather heterogeneous in views on religion and in the problems they had to solve, as Dean Mosher points out, in Part III; the conferees spent only two days together, one of which was required for getting adjusted and letting off steam; and the discussion was sometimes left to guide itself, reminding one at times of a wrestling match in which the contestants never come to grips.

But if the Princeton Conference deserved only a B—, then most of the conferences on similar subjects that the editor has attended have deserved C or D. The very lacks in the three conditions referred to had certain compensations. For the diversified backgrounds and views of the personnel shocked men out of complacent insularity; and even though the discussions were only fitfully used to sharpen discordant views and discover deeper harmonies, they sent men home seized with a wholesome discontent and resolved to probe deeper into their own situations.

One professorial wag, who chafed at the meanderings of the early discussions, observed that it made him feel quite at home, it was so much like a faculty meeting, with the departmental jealousies eliminated. May it be true that conferences of educators, as well as faculty meetings, could profitably go to school to the progressive experimenters who have of late so greatly advanced the art of group-thinking? ¹

These observations suggest the further query, Was a conference, called to consider religion among college men, worth while unless it reached conclusions on mooted questions like compulsory chapel and the best courses of religious instruction or on the reformulation of religious beliefs in the light of natural science? In Part III, one president, in observing that "there were no conclusions," voices no disappointment, but a dean holds that the conference fell short because it failed either to define any program for administrators or to reformulate religious ideas. These strictures are not unreasonable, but in extenuation this may be said: the sponsors of the conference had no intention of bringing it to adopt any program or any statement of religion. They believed the meeting would be abundantly justified if it turned a spot-light on the problems and on the solutions that the conferees themselves would present. It was intended to be a free-for-all clearing house of experience, not the defense of a Ph.D. thesis. In fact, the absence of hobby-riders and propagandists was noticeable and welcome. The conditions in each institution were felt to be so different as to make it impracticable in an

¹ M. P. Follett, E. C. Lindeman, *The Inquiry*, A. D. Sheffield, Harrison S. Elliott.

initial two-day conference to do more than compare experience and explore possibilities, leaving the group of men from each institution to go home and grapple more intelligently and courageously with their peculiar situation. Manifestly, it would require several further conferences, divided into groups according to types of institutions and of problems, to evolve detailed programs of instruction or of activity.

But it may be worth while to discuss more fully the charge that the conference made no attempt to "reformulate religious belief" and achieve a "new synthesis and new symbolism" in the light of "the new cosmogony that is gradually taking shape." Many of the participants would have doubted the wisdom of such an attempt. They would maintain that the prerequisite foundation-laying can only be done for each age by a few master philosophers and scientists, and they would further maintain that the conference, even in the realm of concepts, rendered no small service by prizing up the backward minority to the level of the progressive majority.

Even though there is truth in these demurrers, the fact remains that Americans as a whole, and even educators, are too apt to evade close, critical thinking. We too readily follow the vogue that decries metaphysics as word-mongering, and consequently in a conference devoted to asking how best to further religion among undergraduates, we use the familiar terms—God, religion, personality, character—as though they meant the same thing to every one. We try to carry on intellectual commerce with inconvertible currencies—using mental dollars and taels and francs indiscriminately. One of the participants, in his impressions, pointedly says: "Minds should go into training for this sort of conference. We are too casual about it; we so seldom do much robust and honest religious thinking. We are all too busy with minor premises and neglect the major premises in religion. . . . More conferences of good minds are needed—smaller conferences, preferably, than this one was—in which the talk is less of externals, less of religious activities and more of religion. . . ." President Little and Professor Rufus Jones and President Wilkins did delve a bit toward the underlying realities, but the conferees as a whole seemed to avoid the forthright discussion of crucial beliefs, perhaps lest feelings be hurt—or may it have been because of vagueness and confusion of thought?

Small conferences composed of men pledged to be outspoken and to count nothing heretical except insincerity, to maintain charity to the uttermost, so keen to see each other's facet of truth that the idea of proprietorship of any part of the truth would be submerged in the glowing sense of unlimited giving and taking, each for all and all for each—such conferences could hardly help becoming a Sakya-muni tree of enlightenment.

But having waxed warm over the possibilities of *some* such conferences, one may soberly hope that not all conferences will be after that pattern. There is, after all, a place for gatherings of serious educators who may or may not be agreed in their beliefs on religion and the cosmos, but who agree for the moment to ignore ultimate concepts in order to compare notes on the ways and means of meeting immediate problems.

II. SALIENT VALUES

Having relieved our consciences of the weight of the conference's sins, we may emphasize its positive values. Looking back at the conference, eight points stand out like the peaks in a distant range. Most of them are referred to later by the writers of the sectional findings and of impressions, but they are here thrown into relief. In thus presenting them, it should be understood that they represent only the trends of opinion, and not unanimous findings, since no votes were taken.

(1) Religion is not properly an activity but an attitude, not a segment of life but the flavor that savors the whole. One vice of religion in the colleges is that it is compartmentalized. The administration and faculty too readily assume their duty to be discharged if courses are offered on the Bible and on the philosophy or history of religion, whereas the spirit of religion, like the spirit of science, ought to permeate all instruction. True science and true religion approach life with reverence, but the analytic, particularistic inquisition of science into the "what" of the universe needs the balance of religion's synthetic interpretation of the "why" of life as a whole.

(2) The factor that preeminently sets the religious tone of an institution is the character of the leading members of the faculty and the administration, as President Bell well states, in Part III. Any subject may be the medium of a profoundly religious influence if the teacher himself is profoundly religious. Another president pointedly says that "the spiritual benefit to the student is derived not so much from the particular matter in hand as from association with a teacher whose life is a constant testimony to the reality of his belief." The solemn reflections aroused by this idea in the hearts of many participants were thus voiced by one of them: "It was to me a most humbling conclusion that the conference seemed to be reaching—that the ultimate existence and force of any right religion in our schools and colleges is dependent upon us, and all of us, who teach."

The daily pressure on presidents to find men possessing both scholarship and reverent, large-hearted personalities made welcome the announcement by Dean Hawkes and Mr. R. H. Edwards that seventy-five rigorously selected men and women had been given fellowships by the

Council on Religion in Higher Education, in order that they might fit themselves to teach religious and other courses with that combination of scientific and religious devotion which this conference advocated.

(3) There is no surer way to bring reproach on religion than to tolerate second-rate standards in religious instruction and services of worship. Courses in religious subjects are sometimes smiled at or sought as "snaps" because they are not up to the scholarly standards of the courses in other departments. Chapel services are frequently scorned "not so much because of the irreligion of the students as because of the irreligion of the services themselves." The conference manifestly relished Dean Sperry's declaration that he would never go back as an invited preacher to certain "rowdy college chapels." Slovenly preparation by the instructor in religious courses and irreverent, dull, esthetically repellent worship are alike a moral depressant. As President Lewis observes: "The beauty of a stately chapel, the uplifting influence of great music, the intelligent reading of a properly selected Scripture lesson, the brief address with some fresh approach to eternal truth—these are things which secure spiritual response."

(4) Majority opinion was strongly opposed to compulsory chapel in the colleges, but not in the preparatory schools. The contrary view was thus expressed by one: "Religion is a vital element of racial experience, as vital as science. Why then should science be required and not religion?" This argument is true for religion as a subject of historical and literary study, but is it not untrue for religion as an attitude of the affections and the will—as worship and as belief? It was felt by many to be entirely sound to prescribe, more generally than is now common, scholarly courses on the history and literature of religion, but to be equally unsound to prescribe worship and belief.

(5) A propagandist temper has no more place in the courses on religious topics than in the courses on economics or biology. Religious subjects should be presented according to the same canons as other literary and historical subjects, but the teacher of religious literature and history, like the teacher of art or the novel, would be derelict if he eschewed all interpretation and appreciation. He can retain his scientific integrity by making it clear to his students when he is presenting the objective elements and when the subjective.

(6) Considerable approval was evident for the view expressed by President Hibben and other speakers that natural science is as prone as religion to be dogmatic. Little is gained for the emancipation of the student's mind if he exchanges scientific for religious dogmatism. Both science and religion should look on dogmas not as fixed and indubitable laws, but as working hypotheses to enable the inquiring spirit to unlock new doors into rewarding experience.

(7) The disclosure of the wonder and greatness of nature and of human personality is one of the most effective ways of introducing the youthful mind to those deeper meanings of life which are at the heart of religion. This is particularly true of boys in their prep. school-days, as Mr. Trowbridge vividly brought out in his remarks on behalf of Section IV.

(8) The responsibility of the administration and the faculty to provide curriculum instruction in religion and corporate services of worship should not lead them to overlook the importance of giving encouragement to religious activities sponsored by the undergraduates themselves. As Dean Hawkes pointed out, the curricular courses concern themselves with concepts and talk about religion, whereas the voluntary extra-curricular religious activities are the laboratory experimentation and application of religion. The only undergraduate speaker at the conference, Mr. Keeler, was strongly supported by faculty speakers in his contention that freedom for students themselves to initiate and manage religious and social projects is essential to the healthy growth of religion among them. They need the privilege of making their own mistakes and winning their own successes. Nevertheless, in religious activity and thought, as in other realms, youth should be able to draw at need on the experience and friendly counsel of faculty members and religious workers.

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The salient points already summarized by no means exhaust the values of the conference, and some points may have been omitted which appealed far more strongly to other participants. A corrective is provided in Dean Sperry's penetrating review of the first day's discussion, which appears early in Part II. The addresses and the summaries of the sectional discussions which follow also contain many suggestive ideas, and even the fragmentary excerpts from the discussions will yield some "pay-dirt" to the prospector. Each reader's divining-rod will find his peculiar treasure. In any event, the conference itself and this volume will have been amply justified if they set educators here and there to exploring and experimenting afresh, with colleagues and students on their own campuses, in the realm of that adjustment of the individual to the whole which is the genius of religion.

PROGRAM OF THE CONFERENCE

FRIDAY EVENING, FEBRUARY 17

PROCTOR HALL, THE GRADUATE COLLEGE

7.45 Dinner.

President John Grier Hibben, Princeton University, Presiding.

- I. Address of Welcome. President Hibben.
- II. Symposium: "The State of Religion Among College Men."
 1. The View-point of the University Administration.
President Ernest H. Wilkins, Oberlin College.
 2. The View-point of the Headmaster.
Dr. Alfred E. Stearns, Phillips Academy, Andover.
 3. The View-point of the Undergraduate.
Martyn L. Keeler, Yale, 1928.
 4. The View-point of the University Preacher.
President Henry Sloane Coffin, Union Theological Seminary.

SATURDAY MORNING, FEBRUARY 18

THE GRILL ROOM, THE PRINCETON INN

9.00 Worship—Professor Rufus M. Jones, Haverford College.

9.30 General Discussion.

Dean Herbert E. Hawkes, Columbia University, Presiding.

Opening Statement—Mr. R. H. Edwards, United Christian Work at Cornell University.

12.00 Summary of General Discussion.

Dean Willard L. Sperry, The Divinity School, Harvard University.

SATURDAY AFTERNOON, FEBRUARY 18

MURRAY DODGE HALL

2.00 *Meeting by Sections.*

1. The Problem of University Worship.
President James L. McConaughy, Wesleyan University, Chairman.
Opening Statement—Professor H. H. Tweedy, Yale University.
Mr. O. T. Gilmore, Brown University, Secretary.
2. The Place of Religion in the Curriculum.
Dean Clarence W. Mendell, Yale University, Chairman.
Opening Statement—Professor Rufus M. Jones, Haverford College.
Professor Charles M. Bond, Bucknell University, Secretary.

RELIGION IN THE COLLEGES

3. Extra-Curricular Religious Organizations.

Dr. Frank W. Padelford, Executive Secretary, The Baptist Board of Education, Chairman.

Opening Statement—Mr. Galen M. Fisher, Institute of Social and Religious Research.

Professor Clarence P. Shedd, Yale University, Secretary.

4. Religion in the Preparatory Schools.

Dr. Lewis Perry, Phillips Exeter Academy, Chairman.

Opening Statement—Dr. Alfred E. Stearns, Phillips Academy, Andover.

Mr. Buel Trowbridge, The Hill School, Secretary.

4.00 Visits to the University Buildings and Campus.

SATURDAY EVENING, FEBRUARY 18

MURRAY DODGE HALL

7.30 *Meeting by Sections* (as in the afternoon).

SUNDAY MORNING, FEBRUARY 19

THE GRILL ROOM, THE PRINCETON INN

9.30 Worship—Professor Rufus M. Jones, Haverford College.

10.00 Meeting of the Conference as a Whole.

Dean Herbert E. Hawkes, Columbia University, Presiding.
Reports of Sectional Meetings and General Discussion.

Closing Address—President Clarence C. Little, University of Michigan.

PART I

ADDRESSES: RELIGION TODAY AMONG STUDENTS

STUDENT ATTITUDES AS AN ADMINISTRATOR SEES THEM,	<i>John Grier Hibben</i>
QUESTIONS RAISED BY THINKING STUDENTS	<i>Ernest H. Wilkins</i>
YOUTH THEN AND NOW	<i>Alfred E. Stearns</i>
UNDERGRADUATE ATTITUDES TOWARD RELIGION	<i>Martyn D. Keeler</i>
PILLARS OF RELIGION IN THE COLLEGES	<i>Henry Sloane Coffin</i>
YOUTH CROSS-QUESTIONS ITS ELDERS	<i>Clarence C. Little</i>
THE "BEHOLDS" OF LIFE	<i>Rufus M. Jones</i>
UNENDING DAY-DAWNS	<i>Rufus M. Jones</i>

The conference opened with a dinner served in Proctor Hall of the Graduate College of Princeton University. The address of welcome was delivered by President Hibben. His address was followed by a symposium on "The State of Religion Among College Men." The addresses of President Wilkins of Oberlin College, Martyn Keeler of Yale University, Dr. Stearns of Phillips Academy, and President Coffin of Union Theological Seminary were included in this symposium.

The discussion of each day was introduced by a period of worship under the direction of Professor Rufus M. Jones of Haverford College. His two addresses are printed in this first part along with the closing address of the conference delivered by President Little of the University of Michigan.

STUDENT ATTITUDES AS AN ADMINISTRATOR SEES THEM

JOHN GRIER HIBBEN, *President of Princeton University*

President John Grier Hibben as host and chairman graciously welcomed the members of the conference and spoke in part as follows:

I wish to bid you a hearty welcome to Princeton. We are under a debt of gratitude in that you have chosen Princeton for this conference, and it is a privilege to have you here. I feel that by your presence you will bestow a great blessing upon the university.

I read a few days ago in a volume written in answer to "Mother India" that the great difficulty with India was the "other-worldliness" of the people. They had no concern about economic conditions or sanitation. Their minds were centered upon the contemplation of the infinite. The author's solution of all India's troubles would be to have a law enacted that no one should entertain any religious belief or take any time for religious contemplation. I imagine such a law would be more difficult to enforce than the Eighteenth Amendment! We have no law of that kind. We cannot command our students to think of religion. We have, however, a body of young men who are *at times* thinking and talking of religion. Drawing on experience and conversations with our undergraduates, I would mention three of their objections to religion.

Dogmatism and Freedom to Think

The first is that religion is presented in a dogmatic manner, contrary to the spirit of the age. In their minds there is no conflict between science and religion, but a conflict between the presentation of religious truth, on the one hand, and the general spirit and attitude of the man of science in his candor and his desire to discuss the various theories of his science with his students. They say, "We recognize an attitude in the one that we do not find in the other."

We are endeavoring to throw our students more and more upon their own initiative and to encourage them to think for themselves on every problem, whether or not they agree with their instructors. Therefore, we must expect independence of thinking also concerning religion. We must have great patience with what Doctor Johnson called "the overpowering confidence of twenty-one." We are too apt to grow impatient

when we hear statements made that are contrary to our traditions and convictions.

Self-expression and Self-legislation

The second objection they make is that religion is a great obstacle to the freedom of self-expression. They say this not only of religion, but they go so far as to say that old-fashioned standards of morality cannot be accepted, because they hamper the great adventure of self-expression.

I feel very strongly that if we are patient and sympathetic with our undergraduates they will outgrow their present mood and come to a more profound view of freedom and self-expression. They will sooner or later discover that freedom must be limited by self-legislation, that the only expression of self that is of any value comes from a self-governed will.

Reality Seen and Unseen

Perhaps the most serious of the objections raised by students to religion is, that religion does not have reality. In the vernacular of the campus, an undergraduate said recently, "Religion has no kick in it." Students say there is something vague about religion, because it is based upon the idea of God, and God seems very far from everyday life. Unfortunately, the only kind of reality which they have so far experienced is that which comes through the senses. They have not yet come to recognize that the realities which give life value cannot be measured. It is difficult for a man of twenty in the midst of the rushing current of life to realize that the great realities of life are the things which are unseen, and that he is missing them.

In all this, the very encouraging feature is the fact that the young men who are so immersed in this material world are not satisfied. If they were satisfied, continuously interested, our problem would be an impossible one. Many acknowledge that they are bored, and some are disillusioned. A few, not many, have become cynics, saying, "What is there to the whole game?" I believe that through various available influences we can bring them to understand a way of life that will release unsuspected capacities, so that life will take on larger meaning for them.

Uncharted Voyagers

Stevenson writes that the adventure of life is like a pilot starting out with his ship on a voyage to India, his only chart being that of the Thames and the port of London. On his long and dangerous voyage, all that he has to guide him is a local experience. So students of today have no adequate chart for the more adventurous voyage of life on which they

are launching. In some way we must touch their imaginations. If I were asked what above all others would be my prayer for the young men of Princeton and of our country, I would reply: "That they might have an enlightened imagination." I feel they are missing sadly the great fact that there is a movement of the spirit across the history of mankind and that the great benefactors of mankind, that have had a part in this movement of the spirit, are those who have contributed to the "coming of the Kingdom of God upon the earth." My wish and ambition is that our young men may not merely be looking on in the great happenings of this generation, but that they too may have a part in this eternal movement of the spirit.

Unfit for the Army

One of the saddest things in my experience occurred during the war when our able-bodied youth were enlisting in arms. A considerable number, however, were examined and set aside as unfit. The Great Cause called them and they were ready, but there was no place for them. Other strong men had to take their places. Infinitely more tragic is it to see the army of consecrated men and women bearing the burdens and trying to solve the problems of our generation, while there are others who take no part in it because they are unfit.

Make It Hard

Our problem is an extremely difficult one. It reminds me of an incident which occurred in 1916 when the International Y.M.C.A. sent Mr. E. C. Carter to get twelve volunteers from Princeton to go to Mesopotamia to serve the British forces there.

I had a meeting of a few men at my home before he made his public plea to the undergraduates, and he asked them what prospect he had of getting twelve of their number to go to Mesopotamia. One student replied, "Mr. Carter, make it hard enough and you will get your volunteers." He did and seventy-five men volunteered.

Our young men will volunteer for the adventurous life of Christian living and of Christian service if we can only put it in the right way. Their native idealism may be choked by the immediate interests and pursuits of life, but it is there. There is a native honesty in them endeavoring to think out the problems of life as best they can. It will respond if we are only wise enough to touch the living springs that lie, deeply hidden, in their hearts.

QUESTIONS RAISED BY THINKING STUDENTS

ERNEST H. WILKINS, *President of Oberlin College*

My statement is intended to be a purely objective survey, without criticism and without recommendation. It rests upon an experience of rather close contact with all sorts and conditions of undergraduates, upon talk with colleagues, and upon some reading of student literature.

In a typical modern college body of a thousand men there would be, I think, about a hundred who might fairly be said to be religiously-minded, rather more than eight hundred who would not ordinarily be much concerned about religion—their attitudes varying from subliminal acquiescence to subliminal distrust; and a residuum who would consider themselves to have dispensed with religion.

Religious Attitude of the Typical Undergraduate

I shall try first to set forth the situation of the largest of these groups, as exemplified in a typical member, whom I will venture to call, simply because he represents the majority, the typical college man.

He is in the full vigor of youth, strong, healthy, presuming upon his health, delighting in his own physical ability and in that of his companions.

Things are coming his way. He is going through college, he is getting a good equipment, certain efforts are obviously being made on his behalf, he lives rather well (partly, perhaps, as a result of his own exertions), he has companions, he has plenty of work and plenty of amusement. People like him, and he likes people. He's sitting on top of the world.

He spends a good part of his waking hours in some form of study—in the classroom or the laboratory or the library or on field trips or at his own desk. He spends a lot more in athletics or dramatics or publications or in some musical organization, or in club or fraternity affairs, or in getting up something special, or in class or college committee or council work of one sort or another. He goes every week to at least one game, at least one dance, and at least one movie.

He spends hours in talking—in twos, in threes, or in larger groups—and his talk very soon takes on group-coloring and group-conventions. He talks about other men, other fraternities, other colleges, about college events, past or future, about every phase of athletics, about his courses,

about his profs, about some particularly keen or racy book, about college politics and college scandals, about jobs, about women.

Once in a while, after some special stimulation, he talks about religion, but not often. His days are crammed, jammed full with all he asks of life. From his point of view, why should he talk about religion, or think about it? What he feels about it is perhaps something like this:

"Religion is all right—it used to mean a good deal—there's something in it, all right—but it simply isn't done, in college. Chapel is a bore. I don't think much of the Y.M.C.A. bunch. And science has proved that a lot of it is all wrong, anyhow. Did you hear what the sociology prof said?"

He needs his sleep on Sunday mornings.

And yet, beneath it all and through it all, there runs an undercurrent of unselfish desire to do things that are worth while, to improve conditions on the campus, to improve conditions, by and by, when you get a whack at them, in the city, the country, the world. I should like to bear witness to the fact that fairly extensive and intimate contacts with college men in recent years have given me an increased confidence in their native idealism. And I must confess that the college, in my opinion, is not adequately maintaining and developing that idealism.

Such, or something such, is the typical member of the collegiate majority.

Attitudes of Religious and Irreligious Students

The hundred men who may fairly be called religiously-minded are not so readily reducible to type. They are of many types: broad or narrow, self-centered or self-giving, dull or aglow, official or mystic, shallow or deep, content or agonized, fanatic or Christlike. I shall not attempt a composite picture.

Those at the other end, who consider themselves to have dispensed with religion, are for the most part of one or the other of two types: those who simply prefer the way of physical and mental vice, and those who throw over religion as a matter of mental excitement or, as they think, of mental honesty.

The Minority of Thinkers

I have tried to suggest the stratification of the college as a whole, in respect to religion. Let me now concentrate on a significant cross-section: the cross-section of the thinkers. I would not be understood as slighting the mental activity of the college as a whole—that is too easily and too often done. But it is usually true, I think, that in the college of a thousand men there are perhaps a hundred, rather less than more, who emerge from the mass by the activity and the power of their inde-

pendent thought. They are a welcome and a restless group, full of the dangers of prematurity, full of promise for the enrichment of life. Their most unlovely characteristic is the tendency to think that they are the only ones who do think. They are noblest when resolute honesty of thought directs an irrepressible idealism.

I have spoken of them as constituting a cross-section of the college. By this I mean that some of them appear in each of the three strata which I have previously defined. But the proportions are not the same as before. The majority of the thinkers would still be among the religiously indifferent, but the numbers of thinkers among the religiously-minded and among those who have dispensed with religion would be very much larger in proportion than the strata they represent.

The thinkers among the religiously indifferent do their thinking, for the most part, in fields other than religion. But the other two groups—the thinkers among the religiously-minded and the thinkers among those who have dispensed with religion—do their thinking very largely in the field of religion. These two groups are thinking in the main about the same problems; and their thinking is in general stimulated by the same major revelations, gained first in college, as to the place of human life in the universe and as to the extent and bitterness of social wrong of many sorts. In the background there lie, in most cases, the experiences of childhood church attendance, and the home-town assumption of the validity of religion.

Questions Raised by the Thinkers

The specific doctrinal questions which bulk largest in modern collegiate discussion are the fundamental ones: God and immortality. These questions are faced with a frankness born of the new logic, of the pioneering spirit of youth, and of a general slackening of authoritarianism.

The concept of God as a spirit has in general replaced the anthropomorphic concept by the time of college entrance; but the college mind begins to probe and challenge the real significance of the phrase "God is a spirit." What does that really and practically mean? Is God personal, in any real sense? Does he direct and modify human affairs? Is he concerned with us as individuals? If he is not personal, what real significance remains in the concept of God? Is there any God at all? If there isn't, what difference does it make whether you do right or wrong?

So with immortality. Personal immortality is not proved: no traveler has returned. How, then, can we believe in it? Isn't the idea out of proportion, anyhow? Thought appears to be a function of the brain, and the brain is physical. What reason is there to suppose that consciousness survives death? Is there such a thing as an immortality that isn't

personal? Would it mean anything? If there isn't any immortality, what difference does it make whether you do right or wrong?

These questions are not in essence new; but they are asked, now, against the background of evolution and of knowledge that the earth is but a very minor atom in an inconceivably vast universe.

Subsidiary to these fundamental questions, and still active, unless they have been answered in the negative, are questions as to the significance of prayer, especially if God is not personal; as to the reliability and authority of the Bible; as to whether Jesus of Nazareth was in any real sense more than human.

Another range of questions has to do with the realm of human society. Christianity claims to be a religion of brotherly love. It has been going two thousand years: look at the cities, look at the nations! Either Christianity doesn't mean what it says; or else is hasn't the strength to put it over. Poverty, oppression, graft, crime, war—isn't Christianity a failure?

Closely related is the thinkers' challenge to the Church, and to organized Christianity in any form. The challenge of the Church is threefold: that the doctrines preached and taught are out of date; that the Church is a body of relatively prosperous and well-satisfied people who are not vitally and individually concerned for the righting of the world's wrongs—great possessions are not yet being given to the poor; and that denominationalism is a pitiable display of disunion.

Organized Christianity within the college appears primarily in two forms: in chapel, and in the Y.M.C.A. Chapel, if compulsory, creates an underlying sense that there is something not quite right about a thing that has to be artificially maintained. Yet this sense is readily overcome whenever a speaker is prepared to talk squarely of the very problems of which I have been speaking.

The thinkers, except the religiously-minded, have no use for the Y. And the religiously-minded are very apt to be perplexed as to the functions of the Y, and to feel that at the least it needs reorganization.

Such, in general, are the questionings and the challenges of the college men of today.

Answers Preferred by the Thinkers

What are the answers? They are, of course, widely various. They are determined to a considerable extent, no matter how resolute the thinker may be, by factors which are not primarily logical.

If the will to believe is strong, if the man has had some approach to a direct sense of God or feels overwhelmingly the need of a sense of God, if the man enters readily into the mood of worship, the answers tend in general to be, in a religious sense, positive. Of those who answer thus, a few cling to nearly all of the original stock of belief, while many

more surrender that belief in less or in greater degree. The resolute thinkers of this latter sort, those who, despite some surrender of belief, remain religiously-minded, are arming themselves for a struggle on behalf of what is to them the essence of religion. They are ready to seek to bridge the gap between the old and the new, to maintain the continuity of the religious spirit and of its implications in personal conduct. They find a definite sense of sustenance and of reinforcement in the consciousness of the onward sweep of evolutionary progress.

And I think it fair to say that virtually all the thinkers of the religiously-minded group, whatever their attitude in respect to belief, are primarily concerned with the endeavor to make the brotherliness of Christ prevail in this still primitive world.

If, on the other hand, the thinker is tough-minded, a realist, if he is self-sufficient, if he is insensitive to the mood of worship, particularly if he bears the taint of intellectual arrogance, the answers tend in general to be, in a religious sense, negative. For some of those who answer thus the resulting attitude is a more or less bitter pessimism—pointed, perhaps, with satire—sometimes inert, sometimes destructive. With such men all the traditional sanctions are discredited. In other men, though the answers be the same, the resurgent native idealism will not down. Strengthened by the evolutionary vision, they are ready to undertake creation, to construct, in the bleak scheme of things to which they find themselves reduced, a house of life which, if it be not nearer to the heart's desire, shall at least be built on modern lines, and shall at least be hospitable with a modern sense of social justice.

As I have said, my statement is, in my intention, purely objective. I am hoping that, with the following statements, it may serve as a factual basis for constructive discussion.

YOUTH THEN AND NOW

ALFRED E. STEARNS, *Headmaster of Phillips Academy*

The headmaster's view-point of this particular problem necessarily cannot be very different from that of the college president or dean. There is this vital difference, however, in that we have our boys at a more impressionable age, before they have attained the sophistication that comes with college, and when they are more eager, it seems to me, for the fundamental factors and truths in religion, which they do, in a measure, though sometimes stumblingly, feel and interpret.

Youth and their Elders in 1657

I suppose that all of us are inclined to feel that we are dealing with a totally new problem as we face the youth of the so-called modern generation, that we have got to revise all of our methods to meet the new situation. I wonder if we are fully justified in believing that the difference is so great as we sometimes think?

I have a copy of a letter sent me not long ago, written by the pastor of a church in Rowley, a little village down near the Massachusetts coast. It is from Rev. Ezekiel Rogers, written to his friend, the Rev. Zackariah Symmes, of Charlestown, and the date is the sixth day of the twelfth month, of the year 1657. Please remember that date. He says:

“DEAR BROTHER:

Though I have now done my errand in the other paper, yet methinks I am not satisfied to leave you so suddenly, so barely. Let us hear from you, I pray you. Doth your ministry go on comfortably? Find you fruit of your labors? Are new converts brought in?

Do your children and family grow more Godly? I find greatest trouble and grief about the rising generation. Young people are little stirred here, but they strengthen one another in evil, by example, by counsel.

Much ado I have with my own family. Hard to get a servant that is glad of catechizing or family duties. I had a rare blessing of servants in Yorkshire, and those I brought over were a blessing, but the young brood doth much afflict me.

Even the children of the Godly here and elsewhere make a

woeful proof, so that I tremble to think what will become of this glorious work we have begun. When the ancients shall be gathered unto their fathers, I fear grace and blessing will die with them, if the Lord do not show some sign of displeasure even in our day. . . . Oh! that I might see some signs of good to the generations following, to send me away rejoicing!

Thus I could weary you and myself and my left hand [the right hand had been injured] but I break off suddenly.

Oh, good brother, I thank God I am near home and you too are not far off. Oh! The weight of glory that is ready waiting for us, God's poor exiles! We shall sit next the martyrs and confessors. Oh! the embraces wherewith Christ shall embrace us.

Your affectionate brother,
EZEKIEL ROGERS."

There are two or three things about that letter that really have a significance to us today. In the first place, the absolute cocksureness, if not conceit, in what he and his brothers in the ministry are doing—they are so superior to what the younger generation could ever hope to attain. Yet as we look back over our ancestral line and praise that godliness and character, I wonder if we are like them. We do have some of that superiority in our attitude toward the younger generation today, and they sense and resent it. I can't conceive how youth as I know it and see it in the preparatory school would be attracted to any church work or Christian activity by a man who could write to an intimate friend in that way.

What Youth Responds To

The future that we depict should hold out a challenge to adventurous, virile, courageous youth, but it doesn't appeal if, as in that letter, it consists of that glorious heaven in which the writer is to sit through eternity "beside the martyrs and the confessors." As I look back on my own youth, my mental picture of the martyrs and confessors didn't stir the cockles of my heart or inspire any desire to live too close to them. They were all right in their place; but, some way or other, they were not the kind you would want for roommates.

Isn't there something lacking or wrong in our approach to these boys and girls of the present generation who are decent, high-minded, and honest, who are thinking more for themselves and are much less conventional, and who in many instances have had comparatively little church influence and religious thinking in their own homes? Isn't there something of that same vacuity in the way we paint the future?

I may be wrong, but as I see the youth of today, with all their faults, they were never more ready for religion which they can understand and interpret and honestly accept.

For twenty-six years I have heard, from the pulpit of my school, messages from visiting preachers and never so much as today have I seen a clear response given by that student audience to a message that rings true. It doesn't have to be in commonplace language, either. The more scholarly—provided it is honest—the more readily and eagerly is it listened to.

Bishop Slattery of Massachusetts is known as a rather scholarly preacher. At Andover a few weeks ago, at the close of the services, he said, "Mr. Stearns, I don't think I have ever secured such a response from six hundred boys as I did this morning."

"Do you know why?" I asked.

"No, I am not sure."

"You were speaking to them in your own language. You were not speaking down to them, and what you said rang true."

As I talk to the boys individually I get the impression that down underneath there is a longing for truth, a vital, religious, spiritual truth which they can understand, a longing that is deeper and stronger than we knew in the past. I don't believe there ever was a time when there was a readier acceptance awaiting the right kind of appeal and leadership than there is among the boys of the preparatory school age today. We masters have a great responsibility there, greater even than you in the colleges. Your problem is more difficult; ours is more vital.

How are we going to meet it? No conference for years has appealed to me more than this one, for the reason that between us, by matching our view-points and discussing our problems, we shall find something that will point us a little more clearly toward the proper road and the right method of attack.

As suggested by President Hibben, religion as it was put to boys in years past is too soft and too easy. "What does it all mean?" they say. "We say we become Christians and do certain things. We join the Church, and then what happens? We go on living just about as before."

Jesus chose his disciples among the young fishermen, rugged men. He set them the hardest mission ever set to a group of men. They went about their mission with increased joy and happiness in their hearts and lives, glorying in great adventure, and it won men as we have never been able to win youth since. Something *hard*.

Dr. Jacks, in "The Lost Radiance of Christian Religion," speaks of the fact that we have lost something which made the religion of the disciples next to Christ something gloriously adventurous, something that sent hot blood coursing through their veins, an appeal which carried

them through all kinds of hardships and sorrow, something in which they found an unspeakable joy. Somewhere in that direction must be found our point of attack today on these youths who, in my judgment, were never more ready for real leadership and an honest message.

UNDERGRADUATE ATTITUDES TOWARD RELIGION

MARTYN D. KEELER, *Yale University, '28*

The first glance seems to indicate that we undergraduates represent a cross-section of the life of our day, that we reflect broad waves of thought, moral tendencies, and social conditions. A more careful scrutiny shows this to be not altogether true. The college is an isolated community—passive, not living life at all. The whole atmosphere is that of the spectator's bench (not even a ringside seat), and we are not there primarily to be pleased by the performance.

A World Set Apart

I would like to suggest four factors which contribute largely to make us beings apart from the world: (1) Freedom from the normal restrictions of responsibilities of home, professional, and community life. (2) The amazing busy-ness of undergraduate life and the consequent general dissipation of interest. This latter is a fundamental characteristic, and, to many, a fault of the whole educational system. (3) Peculiar stress upon the academic conception of "critical thinking" with its questionable tendency toward an unthinking destructiveness as fostered by the rather "smart" instructors to whose care many of us are entrusted. Perhaps I feel too little hesitancy in stressing this point, which is the conviction of only a small minority. (4) The fourth grows out of the third. It is the multitude of new ideas which are placed more or less indiscriminately into newly-opened minds to be there classified and judged. Our minds are often too wide open.

Religion causes among college men the same general reactions which we find the world over, and produces the same large types. But the reasons for these reactions and types are different in that very few of them are the result of vital experience. One encouraging observation may be made at this point. The undergraduate of today is not in the least hesitant in talking over matters of religion. It is one of the three or four major topics of casual conversation in all sorts of company. Not the least religious of us feels that he is dismissing it without consideration. The degree of consideration, however, is the chief determinant in the classification of college men which I wish now to make.

Gradations of Interest

The non-religious group is the smallest and comprises three types: Those who will have nothing to do with religion merely because they are determined in a hard-boiled sort of way to be irreligious; a very few men with a background of some sort of bitter experience which has turned them against religion, usually institutional religion; a number of morally fine fellows who have thought far enough to know that religion will mean a sacrifice of personal pleasure and who are deliberately refusing to pay the price.

The next larger group contains the religious men, some of whom have merely not grown out of early-formed habits, whose optimism encourages religion; others who have felt its power in their own lives; and still a greater number who are able to project themselves into the world in such a way as to realize the great contributions religion has made.

By far the largest group of my friends comprises those who are merely disinterested or only slightly interested. Just last week a classmate said to me, "I honestly don't see anything in the kind of religion I know, but I want to think it all out for myself, so I keep away from chapel and all that sort of thing." Another man says, "We get religion in almost all of our courses—if there is anything in it, we will probably find out in time by ourselves." These men feel no real need for religion and, of course, they neglect it.

Cross-currents

But whether or not these comparatively disinterested students wish to recognize them, there are a number of agencies and influences working for religion on every campus. It is true that some of these agencies seem capable of doing as much to hinder as to further the cause. And, of course, there are other influences working directly against any sort of religious influence. One of the most constant influences on the religious thinking of the undergraduate is daily conversation and discussion, produced by and productive of our private thinking. This can be a potent force, but I am ashamed to say that like most of our conversation it is too likely to be based on nothing whatever unless it be prejudice and half-heard statements of others. Nor does it get us anywhere because we are easily side-tracked; we are not always logical and there are always in evidence pig-headed men who will hit upon an hypothesis and stick to it for the sheer joy of battle.

This sort of undergraduate discussion and thought has, however, produced a very strong agency for religion in the form of voluntary student organizations, such as the Christian Associations, which are in evidence on almost every campus. It is true that in a large college or university

the majority of students are never actively touched by these bodies. Many may actually be unaware of their existence, a few may consider them objectionable, unworthy of notice, their supporters not representative undergraduates; but to those who have committed themselves to a religious life they are, for the most part, all-important. The strength of the conviction of those who believe in voluntary religious organizations is well evidenced by the Student Division of the Young Men's Christian Association. There must be good reasons for this rather notable development. This is not the place to describe the activities of such groups, but I do want to put the reasons for their being into the form of the part they play in undergraduate religion.

Disciples of Voluntarism

Most of my fellows are disciples of voluntarism. This does not imply a lack of discipline. We are too conservative for anarchy, but we do want an opportunity for expression, especially in so personal a matter as religion. Institutionalism of any sort is conservative and even our best educational systems move too slowly for the most interested men. But voluntary religious groups give a chance for student initiative. The young men themselves plan the program of activities, raise a large part of the financial budget, help to decide on the paid leadership, find their own needs and those of their fellows, and then find the means to satisfy them. The project method is rapidly becoming the approved form of education. It is in personal enthusiasm that pioneers are developed. The type of organization of which I speak has been created for religious pioneers, men who go to the point of radicalism in their thinking. The question to face is whether we want merely to support conventionalism or real, vital Christianity. If the latter is our goal, as I hope it is, men must have a chance for experience in order to join conviction and then find an expression for that conviction. This has been provided, so far as I can discover, only by free student groups. The part that this undergraduate activity, if we may so name it, is playing in college religion is something very close to the heart of many of us, but I am forced to limit my discussion to one more feature of it which I think merits consideration, namely, the interest and support elicited from alumni who have themselves played their part during student days. Such an interest is immeasurably valuable to the religious tone of a campus.

But perhaps the strongest general influence on college religion is exerted by the administration. The administration is felt by us in the conduct of religious services in the college chapel or university church, as the case may be. To us the chaplain or pastor is an administrative officer, as well as a Christian minister. What the church and its gover-

nors stand for sometimes makes for unusual religious interest. Sometimes it even kills enthusiasm and inbred habits of churchgoing.

The courses concerning religion are a second important factor. They are usually either coldly philosophical or pietistic, neither of which is particularly stimulating to religion among college men. Sometimes, fortunately, the personality of the instructor makes the course a truly constructive influence. Aside from these two potently religious activities, the administration exerts a great deal of influence merely by its general attitude. Disinterest or irreverence on the part of a faculty creates a similar state of mind in the student who is there to be impressed. We have comparatively little difficulty in sensing how the officials stand on big issues, and if we hear that they consider a thing as well enough, few of us are sufficiently concerned to do anything about it. That is, of course, an indictment of ourselves, but it is a fact well worth your serious consideration.

Some Convictions

As to the general state of religion among the students, we see that there are very few really non-religious men. Those whom we call religious scarcely need encouragement but may be counted upon to continue the activities of our voluntary organizations. Our problem is with the great bulk of the passive students, and it is not a completely discouraging prospect. They are not interested because they have never lived, have never felt the pinch of need, and are making little real effort to do so. They are frequently discouraged along that line by cynical elders. It is fair to say that the general tendencies to discussion and thought keep the topic before them. Further, the enthusiasm and constantly increasing program of voluntary organizations is continually making an attempt to appeal to them, to present the need to them through social service agencies and well-led discussional study groups, and is little by little reaching individual men. But that is not enough. The fact that men can be stirred out of their lethargy ought to be a direct challenge to the administrators of our colleges and universities. A voluntary student organization cannot make a campus-wide appeal, but the administration can. Let us briefly look at the possibilities and responsibilities.

The college chapel is the most obvious. If its service is dull and out-of-date, if the speakers are not sympathetic with student points of view, it can do little good. Let it tackle modern problems, present a reasonable, challenging religion, and men will probably accept it; at least, they will wake up. The curriculum has a small place for religion. Why not broaden that out until it is on a par with every other department? Surely students cannot be expected to pay attention to a slighted subject. They are too busy. But the key to the situation is in the

general administrative attitude. Undergraduates are told that they are attending Christian institutions founded and supported by Christian persons, in some cases for the specific purpose of training men for service in Church and civil State. But we are all interested in sincerity and can scarcely be expected to believe in a chapel service promoted and conducted by a faculty which we know in the classroom as irreverent or even blasphemous. Do our colleges have a right to call themselves Christian or are they being hypocritical? In spite of our pretensions to critical thinking and self-reliance, we of the student generation are usually likely to accept as gospel the doctrine of our teachers even when their purpose is to make us independent of them.

The situation, then, gentlemen, in spite of what we may do, who are trying hard to foster voluntary undergraduate religion, rests largely in your hands, and we expect you to give it the attention it deserves.

PILLARS OF RELIGION IN THE COLLEGES

HENRY SLOANE COFFIN, *President of Union Theological Seminary*

The Analytic and Appreciative Approaches

Our education stresses two chief approaches to knowledge, the impersonal, or scientific, approach and the personal, or appreciative, approach. In the physical sciences, mathematics, psychology, and to a large extent in the social sciences, the former approach is obviously the correct one. In the study of literature, music, the fine arts, the latter approach is essential, for we have entered the realm of values. If religion is to be a vital force, our education must be so planned as to cultivate not only the analytical mind which views life objectively, but also this capacity to appreciate. There is a real danger that students should feel that only the scientific approach to reality is valid. That approach will not yield the values of literature and art; it is not the primary approach in the realm of esthetics. Nor can it be in religion. Much would be accomplished to restore to students the sense of contact with reality in their religion, if this distinction in various "ways of knowing" could be made plain to them. We must see to it that our education is designed to stimulate the capacity to respond to the finest and highest. This is a preparation for the Gospel, a John the Baptist's task. Without this development of appreciativeness, it is not likely that they will be ready for religion.

And beyond this general adjustment of emphasis in our education, there are four specific things which, it seems to me, every college and university should undertake in the interest of vital religion:

I. Curricular Instruction. Provision should be made in the curriculum for courses in religion—in religious literature, in the history of religions, in the philosophy and psychology of religion, in ethics from a religious view-point. These courses must be dealt with in thoroughly scholarly fashion. They must be taught by men who are recognized by their colleagues as first-rate scholars and who are also keenly religious. No course in poetry can be taught by an instructor who lacks poetic appreciation. No course in religion can be taught by an instructor who is not genuinely devout, an enthusiast for the life with God.

If, as President Hibben has said, students complain that religion is taught dogmatically, and not with that spirit of free inquiry to which they are accustomed in the classroom, here is the opportunity to show them

that it can be handled with entire freedom. In the past denominational jealousies and the rivalries of Fundamentalist and Modernist have made college authorities wary of putting into the curriculum courses on religion lest they prove sources of criticism and contention. But the time has come to be fearless. Religion suffers when it is taught under restrictions which do not prevail in other subjects. It asks only for honest investigation guided by scholars who are competent in knowledge and who themselves are possessed of devout souls.

In most of our institutions such courses can and should be taught from the Christian point of view. Religious literature will mean primarily Biblical literature. Religions will be studied with an honest attempt to do justice to their best points, and Christianity need not ask any more favored treatment than is accorded other faiths. Ethics will be supremely Christian ethics. But care must be taken to keep these courses from seeming propaganda. They are primarily inquiries. They will lose their real value as factors for the stimulation of religion unless students feel in them an honest and unprejudiced search for truth. Here college administrators must guarantee those who work in this realm that same academic freedom which is accorded to men in other faculties. Only let them see to it that such courses are given by men who themselves are genuinely religious.

II. Corporate Worship. Provision must be made for corporate worship. The present generation of students is more sensitive esthetically than were their predecessors thirty years ago. They appreciate architecture, music, literary form; and a service of worship ought to be conducted for them under the most favorable conditions. An unworshipful building—a hall or auditorium without spiritual atmosphere—acts as a serious deterrent to real worship. The music in many college chapels is atrocious. Those who conduct prayers must take the utmost pains with both the matter and the language of them. This is not to say that it is wise to confine the conduct of worship to ordained ministers who have presumably received training in the art of leading public services. On most faculties there are devout men with literary gifts who are prepared to give the requisite time and labor to fit themselves to help in this task. They are usually men respected and loved by their students, and the very sight of a man eminent in science, or in literature or in historical knowledge, leading in an earnest service of worship is an inspiration. By all means let us keep as many as possible of our faculties sharing in the leadership of corporate worship.

III. Voluntary Organizations. If vital religion is to exist on the campus, opportunity must be given for its expression by the students themselves. In the organization of the college church and in the Christian Association place must be made for vigorous student religious activity.

It will often be crudely carried on—that is inevitable. It will frequently manifest undesirable characteristics—that is not surprising. But apart from such spontaneous and voluntary student religious effort, the spiritual life of our colleges would have been poor indeed. In these immature and clumsy efforts the future leaders of the Church have had their training. Without the work of these voluntary associations we should have had few recruits for the ministry or the mission field or for other forms of religious service. In them men have reached their fellow students with a personal appeal and won them for the life with Christ in God. Through them much valuable education has been given in the Bible, in missions, in the life of prayer. They supply opportunities for members of the faculty and outside speakers to meet groups of students in informal meetings, to answer their questions, to guide their discussion, and to lead them into intelligent and earnest Christian living. Whatever the university does officially, it must also encourage to the utmost the active effort of religiously-minded students to work for their university and for the community.

IV. Appeals to the Will. And, either through the Christian Association or through the university church, provision must be made for a presentation of religion with a view to making students decide definitely to enter into fellowship with God. Religion cannot afford to dispense with propaganda. From the earliest days Christianity has presented its claims to men with urgency. Men seldom reach God head first; they arrive heart first, and the head makes such rationalizations as it can.

If you will look up the definition of the verb *to kiss* in the Century Dictionary, you will find the lexicographer saying: "To smack with the pursed lips, a compression of the closed cavity of the mouth by the cheeks giving a slight sound when the rounded contact of the lips with one another is broken." That is no doubt a correct and fairly adequate description of what it is to kiss; but what lover ever first looked up the dictionary description and then went and embraced his beloved? Much of our teaching about religion has to be somewhat like the lexicographer's work in trying to put down something after this verb *to kiss*. Religion is the kiss itself. There must be provided some moving presentation of religion which shall lead students to enter for themselves the fellowship with God. There is much discussion about religion among students; it is one of the major interests in the deeper conversation on many campuses. But talk about religion is not religion, and those of us who are interested in making students personal devotees of God in Christ plead that university authorities join from time to time with student leaders in such a presentation of the Gospel as shall move students to repentance and faith.

The Contagion of Spiritual Personalities

If religion is to be a vital force among students, the life of the college must be itself religious. Religion is caught—not taught. It is about as difficult for students to be really and fully religious on most of our campuses as it is to grow tropical fruit in the arctic circle. The atmosphere is not favorable. We spend millions on laboratories, libraries, dormitories, on the endowment of professorships, lectureships, scholarships; but how much attention is paid by governing boards and faculties to the effort to cultivate the interior life—the loyalties, the conscience, the spiritual insight, the faith, hope, love, of students? When professors are appointed we inquire into their scholarship, but it seems impertinent to ask, what of their spiritual quality? And yet is it impertinent, if the aim of our education is to produce men of spiritual distinction? I am not asking, of course, for doctrinal tests. That would be a sorry step backward in academic freedom. But is it possible to escape asking what is a man's spiritual quality?

Religion cannot be made a department of the university and handed over to chaplains and other specialists to promote. It must be dominant in the life of the institution. It must be the atmosphere of the classroom where biology or sociology or psychology is taught no less truly than the atmosphere of the classroom in which Biblical literature is dealt with. Religion is propagated by a form of contagion. If the faculty possess it in an infectious form, then the student body will be religious. But if religion be not present to an infectious extent in the faculty, there is not much likelihood of its becoming a contagion among the students. The place to begin seems to me not with a discussion of student religion. We have had admirable diagnosis here this evening of present religious conditions among them. But the main question for college administrators is whether their institutions are themselves religious. Student generations come and go; administrators and faculty remain. Are they men of spiritual quality? Have they a life with God?

YOUTH CROSS-QUESTIONS ITS ELDERS

CLARENCE C. LITTLE, *President of the University of Michigan*

You should not lose sight of the fact that we are not all blessed in receiving, at our universities, students who have come in contact with the type of preparatory school training which we have discussed.

In an institution receiving twenty-five hundred new students each year, the vast majority have been trained in public high schools, and many of those high schools are small country high schools, where opportunity for a rich life and for the observation of nature is somewhat strained. It is large in amount, but not so good in quality, so that perhaps the problem is not nearly so simple.

Please remember that the universities—at least some of them—have a tremendous task on their shoulders, not only to arouse interest within these students, but merely to keep them in order long enough to acquire habits that will not throw them out of college. It is actually difficult for the college to keep the genial mob in order. Anybody who has been to the Universities of Illinois, Wisconsin, Minnesota, Michigan, or a score more which I might name, will recognize that to be the fact.

Wonder, Humility, and Dogmatism

I liked what Mr. Trowbridge said ¹ possibly because I approached my own scientific training in the method of which he speaks. I think he can rest assured that the only scientists who really live are those who *wonder* at the material with which they work as well as merely trying to find out all they can about it. I don't think he nor the rest of us need worry about the scientist of the very erudite type, who thinks he knows all the history and secrets of nature. That man will not live for very long. He takes a temporary hold on the student, but it is only a question of time before there is a great revulsion on the part of the student, and then that man goes out, along with the too-dogmatic priest.

There is little difference between the dogmatist, whether he is in the scientific laboratory or in the too-organized branch of the Christian religion. The student recognizes that. That is why I believe that we have at present, all about us, all the signs of a great reformation. The students have not remained in contact with denominational Christianity to any great extent, excepting where that contact has been forced by fear and

¹ See page 75 ff.

authority—fear as to what the consequences might be were the connection broken; and authority which, working early in the life of the boys, arbitrarily makes them subjugate themselves to blind behavior without much profound thought. I think we might as well face the facts at the outset. Certainly, in the great state universities, where I believe we are observing a more typical random sample of America than you are observing in any of the other institutions—a more typical rank and file of the products of Democracy—it is absolutely clear that the students are not in sympathy with denominational Christianity as it has existed in the past, and as many people are trying to see that it shall continue to exist.

Student Aversion to Conventional Christianity

It may be helpful to try to give some of the reasons for this. These are reasons gleaned from a very ineffective and honestly humble effort to try to find out what is in the minds of some of these students. Why don't they want to "play the game" under the old rules? Why do they want to change things?

It is interesting to note that most churches and their representatives today are spending a great deal of their time in interpreting Christ as a historical figure or in debating the divinity of his origin or the infallibility of the Bible. You and I cannot give a lot of time to theological discussion and, furthermore, they are just as boring to the average boy or girl as any classroom exercise possibly could be. They recognize that there are great wings of that denominational church fighting over what seems to be a dry bone of theology. The boys and girls are firmly aware of the fact that we have bungled things badly. The World War was not a creditable experience, not a matter likely to create a superabundance of confidence on the part of youth in those of us who have posed as the leaders of mankind for a number of years. As a matter of fact, they know that we are just as ineffective in our walk of life as they are in theirs. It is a very happy relationship: it is a relation of brotherhood.

The attitude I have spoken of does not appeal to youth, because youth recognizes that Christ spent his time in doing things, in doing good and in bitter criticism and keen interpretation—not chiefly of the prophets who went before him but of the life of his own time in terms of qualities and values that were eternal.

He spent very little time, if I understand the history of his life correctly, in going into argumentation about law and prophets. He gave two very simple commandments, saying, "On these two commandments hang all the law and the prophets."

I think that boys and girls recognize the spirit of those commandments as an attitude which is worth while preserving, recognize the need of getting back to the sort of direct and fearless method used by Christ.

I do not admit for a moment that they are "godless." I do not admit that they are without religion. I personally think that they are nearer truth than we are. They are doing some living of their own in a spiritual way, even if they are only showing by non-participation in our form of worship that they are made of fiber that is difficult to bend, but of a fiber which is reliable when strain and stress may be put upon it. A strong fiber can resist evil, as well as avoiding what seems to it to be shallow virtue.

Dodging Issues

When youth looks for a chance to do this sort of thing, to come out and try new things and to face modern conditions as they are, it finds on every hand obscurantism, and very skillful dodging of issues. We have come to mix tolerance with neglect of problems very effectively, and we excuse a great deal of dodging of issues on the ground that it is a principle of our country to "live and let live." Imagine a statement of that sort from the descendants of people whose bitterness toward their mother country was brought about by an intolerant attitude on her part. Our non-pacific reaction to that situation is the reason why we exist today. I am afraid that youth has another joke at our expense.

We fail to remember that Christ had to "make" issues and pull weakness and hypocrisy out of their hiding-place. Issues do not walk up and shake hands with anybody, and say, "Here I am." They are out of sight, hiding themselves. A criminal, whether an individual or a method of procedure, does not stand on the street-corner waiting for the police to detect him. They have to go and drag him out. They have to hunt for him. These students realize that Christ did just that. The same holds true today. The world is full of unchristian attitudes and of efforts to obscure true issues. Again I am going to "preach," if I may, and mention nine of these issues. Don't think I am going to get to the point, however, where each gentleman feels it necessary to cross his legs first one way and then the other, as I mention these points in succession.

I think that these matters are ones in which youth, consciously or subconsciously, expects that the Church should take an active and constructive part, using scientific knowledge and a fearless desire to face the truth, even if it is new and disturbing.

Make-believe Regarding Death

First, is the attitude of people toward death; as shown by our practice of keeping alive as long as possible those who are suffering from incurable disease. We all believe that there is an eternal life, and yet we fight tooth and nail, bag and baggage, to keep a person suffering, weaving back and forth in a bed of torture, in a slow process of crucifixion, while

we take the old family dog, who has done good service in the cause of friendship, and when he has a stroke or is on his way out of this troublesome life we help him. It is not logical, and there must be a way out of it somewhere. One of the things that will bring this home to any of you, and you ought to do it, is to go through the hospitals every once in a while and see the cases of suffering, the hopeless cancer cases. Go up to the bedside and see the yellow, emaciated person who was somebody's hope and love, turn his head over and face you with a pair of eyes that look somewhat the way Christ must have looked when he was nailed to the cross. A few experiences of that kind will show you our attitude toward the happy life of the world to come as at least describable by the term "doubtful." I think that is one thing which Christianity must face.

Unwanted Children

Second, is the attitude of people toward birth. I am trying to say that things which exist all around us, these very simple, natural processes, are fields in which God reveals himself very clearly if we give him half a chance. The second thing, as I say, is the attitude of people toward birth; as shown by the fact that we have developed a social system which spawns thousands upon thousands of unwanted and neglected children. Compare the attitude of Christ toward children, and the attitude of downtown New York, Edinburgh, London, Chicago, Paris, or any other great industrial city—why are the children there? Is it because we love them, or because they just happened to be there? Is it because the parent thinks of earning more money, and so shuts off the child's right to sunlight, air, grass, the forest, trees, and those things Mr. Trowbridge spoke of this morning? What is it that brings children into suffering and sorrow? Is it Christianity or is it greed, thoughtlessness, and animal instinct and lust? The students, I think, are aware of the existence of that situation also.

Marriage and Morals

Third, the attitude of people toward marriage; as shown by the fact that "good usage" does not sanction confessions of failure and that in the minds of many physical death is the only reputable solution to a partnership which brings out only the worst, and which leads to mental and spiritual death in both contracting parties. Now, marriage is supposed to be a blessed institution, and yet, certainly, children realize that it doesn't always turn out that way. Social pressure, economic interests, and so on, determine the handling of that situation. The mere consideration of whether it is right or wrong is greeted with a prodigious "howl," and most of the "howl" comes from the pulpits of the Christian Church.

Regulating Recreation

The fourth attitude is that of the people toward recreation; shown by the fact that the commoner forms of relaxation tend to undermine and not to supplement the benefits derived from industry and constructive development. We deliberately "treadmill" every step, going a little way with every step in building character, and then low-type play or recreation slides it back two steps for every one taken forward. Students do not like to be interrupted in "play and recreation," but they sometimes grudgingly admit the right of those who interrupt them. I believe the question of discipline may with reason be considered in cooperation with youth itself. The problem of recreation instead of "time wasting" is one that youth understands, although he may not welcome it. Practically every man in this room who is an educator would be interested in a scheme which would not allow the student in his leisure hours to undo successfully, ten times over, the work you are able to give him in the classroom, and yet that is what happens in a great many educational institutions today.

Trifling with Law Enforcement

Fifth, the attitude of people toward law; as shown by the fact that legislation with inadequate enforcement and half-hearted support has come to be considered as representing progress. Students *know*—they don't *think* about that matter—they *know*. They know that the preaching, action and enforcement of law, facing the actual issue of enforcement, is all wrapped up in hypocrisy and cant. The students did not pass the laws. They do not do the most to break them; it is primarily the grown-ups. They had nothing to do with the passing of such things as the Eighteenth Amendment and they do not remember the conditions under which it came into being.

Toadying to Wealth

Sixth, the attitude of people toward wealth; as shown by the development of a social system based on a material basis and on envy of, and hypocritical friendship for, the possessor of great moneyed resources. Has any of the educators here ever had any experience with raising money? If so, no further emphasis will be required on that particular phase of our "honesty." The boys and girls are not, any of them, unconscious of that factor in life. I don't think they are particularly desirous of worshiping rich persons or great institutions, especially great in size. We have in this case an opportunity for a little laboratory work in real democracy, which I hope some of us may attempt.

Filthy Politics

Seventh, the attitude of people toward politics; as shown by a moral code which condones bad faith, prevarication, and dishonesty as a "part of the game," and which supports virtual disenfranchisement of millions of American citizens.

"Get out and vote!" "What for? Why vote?"

(Where is the majesty in an institution which, by a subterfuge, does away with millions of votes?)

"You want to get this thing through this particular political body, don't you? Well, you know, you've got to play the game, or you won't do it."

Why tolerate in servants of the people, who should be the greatest among public servants, a degree of filth, moral slyness, and untruth which we possibly would not tolerate in our own personal dealings? That certainly does not tend to produce a very high degree of respect for the methods of democratic government.

National Self-centeredness

Eighth, the attitude of people toward international responsibilities, which is expressed in the slogan, "me first," *which does not "forgive our debtors"* (for which refer to the Lord's Prayer), which invades weaker nations for protection of economic interests, or to prevent foreign nations from doing likewise, and which holds in unwilling subjection a people too weak in armed strength to throw off our domination.

That is a matter of considerable interest from the point of view of actual, working Christianity. I wonder what the attitude of Christ would be on that particular matter if he came to it today. I wonder how he would vote on certain matters of international interest. Think of Senator So-and-So, or Representative This-or-That, who spends his political life as he does, and is then a pillar of the church on Sunday, or whenever else he needs to be.

These are matters which the Church needs to study. I do not say do anything, but study, apply some of the same investigation and logic to its own procedure that it is asking youth to apply to its approach to Christianity, then see if things are as satisfactory as they should be.

Medievalism In Religion

Ninth, the attitude of people toward the survival of medievalism in religion, which gives to a cowardly failure to combat intolerant creeds or dogmas, the name of "tolerance"—thus postponing the facing of a great issue and "sowing the wind" which may some day cause all humanity to "reap the whirlwind." This matter requires a whole lot of fearless

thought. There is a very real question involved. We were warned fairly and definitely by Christ himself, that merely taking his name and using it most glibly would not alone stand the test of tolerance and love for our fellow men, nor would it enable us to go "halfway" to meet our fellow men. Consider also the attitude of intolerance on the part of any church which says to a man, "You must come to me, you must think as I think, and do as I do if you are to be saved." That is a *survival of medievalism and not a survival of the Spirit of Christ*.

I believe that this is a real problem, which again these boys and girls recognize. Frankness is never popular, and a clumsy analysis may not carry conviction. Probably in the long run, it will do more harm than good, yet I am firmly convinced that the greatest happiness which could come to me personally is the realization that a feeling of brotherhood might exist between students and me, rather than the feeling of the teacher and the taught.

Specializing On Failures

"Failures" should be our chief concern; a "success" will always travel on the road under its own motive power. We must seek the reason for failure—for individual failure, for failure in the educational system, for the failure of Christianity itself, in its present form, so that the minds and souls of these students are not in the work of the organized Church. None of us will find the whole answer, and the nearest some of us will come to it will be in facing the problems which have up to now been avoided, issues which have been dodged, half-truths which have been told for centuries. Whenever you find that you are getting somewhere near to the problems and the soul of youth, then, it seems to me, you can find that life is happy.

Live Dangerously

Only when danger came to Christ did his full greatness show up. If we are to have the full happiness that can be won by the use of his example, then I would say to youth, to teachers and preachers as well, "Seek danger, and seek the newer things." Remember that Christianity threw itself out in advance of its time, never content. There is no reason to believe that today we have found a system of living that justifies smug willingness to let things go as they are. To hunt always, and to be content with hunting and with the feeling of progress, that seems to me to be the one place where we can meet youth, and where youth can meet Christianity.

THE "BEHOLDS" OF LIFE ¹

RUFUS M. JONES, *Haverford College*

From long experience I have found that few things can give the meaning of spiritual communion quite as much as silent worship. When some one says something, we may agree or may not agree. It may or may not help us, but if our souls are infused into a unified group life, with a touch of Pentecost, something very important then happens. I am reading from the first epistle of John: "Behold, what love the Father has bestowed on us in letting us be called Children of God, and that is what we are."

Wonder and the interrogation-point

Wherever we open the Bible we are almost certain to come upon a sentence that begins with the word, "Behold!" It expresses surprise, wonder, thrill, joy, admiration, what my friend Rudolph Otto has called "the sense of the numinous," the sense of Divine Presence flooding into the life.

I am a little child
And I am ignorant and weak,
I gaze into the starry sky
And then I cannot speak,

For all behind the starry sky
Behind the world so broad,
Behind men's hearts and souls doth lie
The infinite of God.

I never saw a little child that didn't have some of that sense of the numinous. As long as we keep some of the little child within us, we shall have that sense. This marks, I think, as well as anything can, the difference between science and religion: one approaches the world with the question-mark, and the other approaches the world with what the English call "the point of admiration," what we call the "exclamation-point." We have been living in an era of the interrogation-point. We have thrown

¹ This and the succeeding address were given at the two Quiet Hours of the Conference.

open every door of our house, have looked under all the beds, and searchingly have asked, "What is there?"

We have endeavored to discover and describe everything. In the process we have smeared our question-mark over every holy place and over every holy book and person and over the inner life of our own souls, until I sometimes feel like agreeing with James Russell Lowell, who, fifty years ago said, "It seems to me the question-mark is the devil's crook Episcopal." We have to use it. It is one of the main ways to truth. We can't dispense with the interrogation-point method, but we must certainly supplement it with the way of wonder, the note of thrill and admiration, the exclamation-point, which we need now most of all.

That is what *Selah* means in the Psalms. The great Psalmist felt himself suddenly face to face with some great truth. It expanded him to the utmost, and then there came a moment of pause and hush and quiet, and he uttered the exclamation "*Selah!*" which may be translated, "Think of that!"

Discovering and Painting the Divine

I have no objection whatsoever to asking every question that can be asked about Jesus Christ. We have got to bring up the background. We have got to ask about his origin, his interrelations and all that, but we need above everything else, in dealing with him, to get what was called last evening "illuminated imagination." We fail again and again to use, along with the question-mark, that power to see and interpret.

When John the Baptist saw Jesus for the first time he said, "Behold!" And all his disciples turned to follow this man. Our students today would follow him, Christ, if we could make them see him. If we could just make them see him.

I heard Gerrit Beneker the other day telling about his work in the mills and factories of America, painting the workmen, to interpret, through the toilers at the hardest jobs, the diviner side of life. He told us that he was at work on a painting of the great blast furnace where workmen stab the molten steel, bringing it out to test it. An onlooker suddenly shouted, "Hey, fellows, come out here! Here is the most wonderful man in the world! He's painting God in a place where nobody else can see him!" Just think of that. A rough man, with hardly any clothes on, dirty, working at a job that takes all the stuff out of you, saying, "Come out and see a man here; he's painting God in a place where nobody else can see him!"

Holman Hunt, you remember, told his friends he was going to devote himself to painting Christ. They said, "It's absurd. It's one of the principles of our school that you paint only what you see, and the time has gone by for painting Christ." Hunt replied, "It's just because I am

going to see him that I am going to paint him. I am going to track him over the hills of Galilee; I am going to his carpenter shop; I am going to climb on to the cross with him, until I see him. When I see him, I am going to paint him." And he did.

The Cellar of the Soul

You remember perhaps the story of the little girl sitting on her father's knee. He was busy reading the newspaper. The little girl held in her hand Holman Hunt's "Light of the World." Turning to her father—who had faith in nothing except ground rents—she said, "Daddy, why don't they let him in?"

"Oh, I don't know. Don't bother me."

"Yes, but look, father. See how long he has been here! The weeds have grown out, the spiders have spun webs. Do you think they will really let him in?"

"I don't know whether they will let him in or not." Finally the little girl said, "I know why they don't let him in—maybe they are down cellar and they don't hear him."

I think that is the trouble with us. We are down in the potato bin and among the pork barrels, and we don't hear him. We don't see him. The girl who led the mob that stormed the Tuileries in the French Revolution was jammed through the door by the force behind and fell in a dead faint in front of Marie Antoinette. When restored to consciousness she opened her eyes, saw the Queen, and exclaimed, "I didn't know you looked like that! I didn't know you were like that." That is the way Christ always strikes everybody. "I didn't know he was like that." It is our business to make men see him.

Born For a Purpose

Behold! I set before you an open door. I don't know of anything, after this first thing I have been talking about, that our students need quite so much as to see the open door for their lives. The real confusion is largely the failure to see what life means. Think of a senior class arriving at the middle of the last year of college, half of them not knowing yet what they are going to do or be. You can't shape your life if you don't have some vision or goal. We have somehow got to open that door and say, "Behold!"—help them to see what life means.

Behold! your bodies are temples of the Holy Spirit! What a marvelous thing to say to the Corinthians! "Don't you know that your bodies are temples?" We look for temples outside, in buildings, and St. Paul suddenly discovered that *men* are temples, that that is the main business of a man: be a temple.

Christ said to Pilate, "For this cause came I into the world, and

for this was I born." Just think what it would mean to our men if they saw that there was something for which they were born and for which they came into the world! We have somehow got to say once more "Behold!" and make them see it, as well as to help them use the question-mark.

Potash and Personality

The whole college and school situation would be transformed if we could make everybody see that Christ is just as much a part of the universe as pig-iron and potash. You can't interpret the universe just in terms of pig-iron and potash, because you have got to interpret in terms of the highest as well as in terms of the lowest. You have got to level up as well as down.

Nobody ever loved the way God loves. Behold, what manner of love the Father has bestowed upon us that we might be sons of God and be like Christ. If that isn't adventure, then there isn't any adventure. If that doesn't thrill the soul, then there isn't anything that thrills. The thing that thrills me most is the effort to be Christlike. Everybody would feel that way if they could once see what it means to be Christlike.

Recently there has been unearthed, in Pompeii, the form of a patrician woman who evidently started to save herself and then ran back to get her little crippled child, and fell with her arm around the child. Through two thousand years that mother's arm has been hugging that little crippled child. It is a marvelous picture of what mother love can be, and it can be taken, I think, as a parable of the heart of the Father, the everlasting arm underneath and the glorious love that welcomes prodigals and every person that comes to himself and goes back to his Father.

Behold, what manner of love the Father has bestowed on us that we should be sons of God; and with this in our hearts and minds, let us sit in silence, and dedicate ourselves to the business of helping men see, of giving our students enlightened imaginations and clarified vision.

We ask thee, our Father in Heaven, for thy life and presence. Wilt thou flood us with life from beyond ours, give us something in our upward striving that is self-transcendent, and raise us to a greater stature of being because of our contact with the supreme reality of the universe. And help us as we work day after day, in this glorious business of revealing the fullest significance of life. Wilt thou be underneath us as everlasting arms of support and inspiration, and fortify us for the biggest business in this country of big businesses. Dismiss us with thy blessing upon us and with thy might and power within us. We ask it in Christ's name. Amen.

UNENDING DAY-DAWNS

RUFUS M. JONES, *Haverford College*

This is the day of prayer for students all over the world. Most of us will be thinking especially of the students in our own institutions, and that is right, but there are three hundred thousand students in China that I am thinking of. The body of students in India, Egypt, and all around the world, wherever men are seriously seeking for truth, need the help of all of us who are seeking truth.

I will read from the second epistle of Peter. "Make it your whole concern to furnish your faith with resolution; your resolution with intelligence; your intelligence with self-control; self-control with steadfastness; steadfastness with piety; piety with brotherliness; brotherliness with Christian love. For as these qualities exist and increase in you, they render you active and fruitful in the knowledge of our Lord Jesus Christ.

"And we have the word of prophecy made more sure, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star rise in your hearts."

What a tremendous deprivation it would be to live in a world in which there were no sunrises, no day dawns. You could read about them only in books. But what a tremendous deprivation, also, it would be to live in a world in which you could never discover any more truth, nor ever have any fresh, first-hand experiences of life, but could only read about them in ancient records.

Now the striking and notable thing about the message of this ancient disciple, who had, as he tells us, been present on the mountain at the transfiguration and had heard the voice from heaven, is that he isn't looking backward to historical events, however momentous, but forward to an event that is to happen in his own soul. "Till the day dawn and the day star rise in our hearts."

Gandhi says that the greatest words that were ever spoken in the world are "The Kingdom of God is in you." It isn't coming as something you can observe on a certain day, it is an event in one's own life. You expect the prophets of Israel to be forward-looking, as Sargent so splendidly painted them in the Boston Public Library each one in succession, with his gaze stretched forward to the coming of One who is going to be the day dawn and day star of Israel forever, but when he has come and has revealed the essential nature of God and divine possi-

bilities of man, those who know him best refuse to take his coming as a finality, as a terminus. They take it as the beginning, rather, of a new order of life. They refuse to be satisfied with any historical event or any collection of writings or the foundation of any institutions. They leap to the bold conclusion that the kind of life that was in him can pour itself endlessly through humanity and become the life of our lives, "till the day dawn and the day star rise in our hearts."

Scribe and Prophet Religion

There are two immemorial tendencies of religion. Both of them are as old as smiling and weeping, as old as love-making and grave-digging. One of them is the tendency of the scribe, who is always a faithful disciple of Lot's wife. He always looks backward. He thinks of religion essentially as an authoritative system of doctrine, a deposit of truth, the returns of which are all in, and at all cost and all hazard this must be kept unaltered. Revolutions come and go, human thinking changes, but religion remains always and everywhere, one and the same, unchanged.

The other tendency in religion thinks of it as an unending revelation of God to man and through man, not ever quite the same. It is full of new questions, of new adventure, new discoveries, fresh sunrise shining through "the soul's east window of divine surprise."

It is just because of this that one dares to say that man is incurably religious, forever seeking God, because he has already in some sense found Him. Those who hold this view hold also that there is an inherent junction between man and God within, as certainly as there is a junction between the river and the ocean, though you can't just place where the junction is, because it shifts sometimes farther down and sometimes farther back, but there is a junction. As the Pacific pours its waters round the islands within it, so eternity pours its life round "this bank and shoal of time" which we are.

The great prophets of the soul have always known this, and have always been saying it. There is a little piece of floating stardust that has been gathered up in the book we call Proverbs. It says, "the spirit of man is the candle of the Lord." If there are those here who ever heard Phillips Brooks, they never will forget that: "The spirit of man is the candle of the Lord." There is something in us that can be set on fire by God. That is a daring thing to say, but somebody said it once a long time ago, and certain people will never let it die, they keep proving that marvelous idea.

Unveilings of God

The mystics have always insisted on something like that through history. There was a man who went out of Ireland in the ninth century,

across to Paris where he kindled hundreds and thousands of torches. He bore the extraordinary name of Johannes Scotus Erigena, that is, "John Irishman-Irishman." He said, "There are as many unveilings of God as there are holy souls in the world."

In the seventeenth century, William Dell, a man whom almost nobody knows about, said: "The soul of man is the only book in which God continuously writes his New Testament. Writing New Testaments hasn't come to an end, but the soul of man is the only book in which he keeps right on writing New Testaments."

Does the fish soar to find the ocean,
The eagle plunge to find the air?

That was written by Francis Thompson, who stood on London Bridge three or four times, waiting to jump over because life wasn't worth living. He kept his soul and body together by selling matches to people going and coming from the theaters, and, when he died, this poem was in his desk. A fish doesn't soar to find the ocean. An eagle doesn't plunge to find the air. The soul of man doesn't have to go somewhere to find God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

And so we might go on through the poets and writers, and we should find, wherever we struck one of the great mystical souls, that he who pulls back a veil and shows us the soul of man, shows that it is oracular and within reach of God.

I hardly need to tell you that St. Paul and the man we call St. John have said these things better than anybody else ever has said them, and both of them think of God as a being who can and *does* pour his life through humanity endlessly, a being who circulates his life as the sun circulates. We think of the sun as being ninety and a half million miles away. But just as certainly the sun is a resident presence here. I have a compass on my watch-chain. The reason it points north is because the sun is here, just as much as the aurora borealis is here.

Invisible Oceans

You always have the feeling, when coming across either the Atlantic or Pacific, that there is a good deal more ocean than is needed. What a waste of good territory! But when you start across the Sahara Desert, you will wish that there was more ocean to circulate even better than it does. It is the circulation of the ocean that saves us, and where it doesn't circulate, terrible things happen.

We have discovered in our lifetime that there is another ocean, perhaps more marvelous than the sun or sea, an invisible ocean of energy that seems to lie behind every single atom of matter and make the atom possible. It breaks in at a median point into visibility; in a very remarkable fashion it reveals itself. It seems likely that there is another reality deeper than the sun or the ocean, or the energy that breaks in through dynamos, that gets revealed wherever there is consciousness. The ultimate reality of the universe seems likely to be more like what is revealed in the depths of self than anything else.

When you get a consciousness with a sense of eternal difference between right and wrong for which you will die, if need be, and a "something" in there that can be kindled into flaming passion for truth and goodness, you have something nearer like God than anything I know about in the universe, much nearer than my compass is to the sun.

Fingers of God

The great souls are telling us always that that ultimate reality can be revealed in personality, and that we can be organs of it. I think that is the greatest single thing in religion.

One of those mystics that I love, who lived in the fourteenth century, was a man so humble he never put his name on anything he wrote. We don't to this day know who he was. All we know is, he was a German mystic who lived in Frankfort. He said, "I would fain be to the eternal God what a man's hand is to a man." In other words, I would like to be the instrument through which God does his work in the visible world.

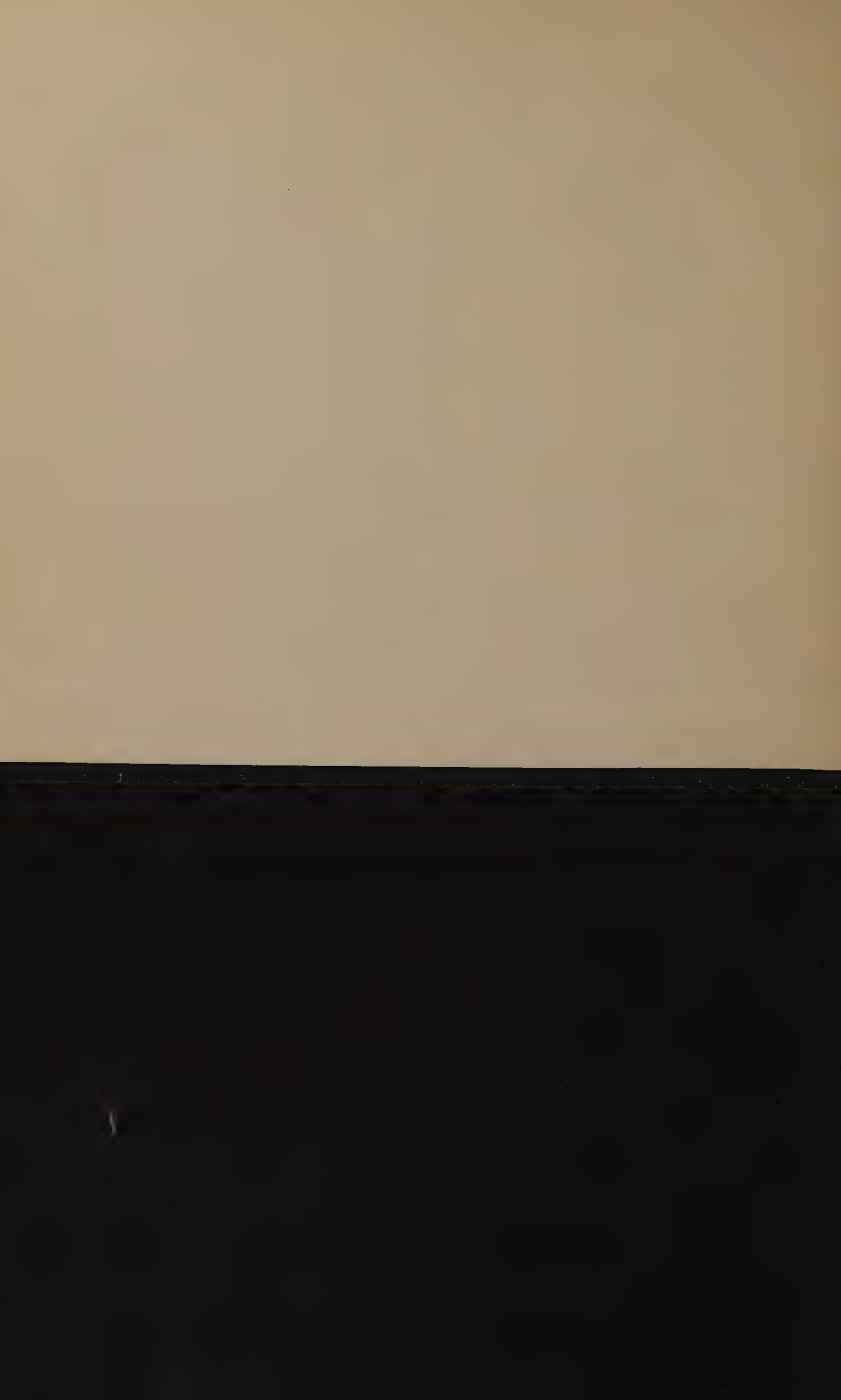
I spoke at a meeting not long ago. While I was speaking, I saw one woman in the audience tapping the fingers of her hand against the other hand very rapidly. When I sat down, Helen Keller got up and spoke. She quoted four or five times from what I had said. She did not have the use of her ears or eyes, but got it all through her finger-tips. Mrs. Macy, who happened to be with her, transmitted it through her finger-tips, and had it not been for those finger-tips, Helen Keller would have been not only blind, deaf, and dumb, but she would have been idiotic. Those finger-tips saved her, and they have transmitted to her the wisdom of the ages.

You can be that sort of thing for God as well as for Helen Keller. Dr. Howe did the same sort of thing for Laura Bridgman that Miss Sullivan (Mrs. Macy) did for Helen Keller. He tells us that he worked six months before he got a single sign of reaction. He said, "I was exactly like a man going fishing. He baits the hook, lets it down and holds it ten or fifteen minutes. Then he pulls it up, looks the bait over, puts on another one, patiently trying again. Through all that process I kept letting my line down to Laura Bridgman. She never did anything for about six months, and then one day after I had let my line down, I felt a tug on it, and pulled Laura Bridgman's soul up into the light."

That is our business, and the greatest thing we can do in the world is to somehow hook in and pull somebody up into the light. When you do it, you are glad. That is what little Pompilia said of Caponsacchi when she was dying. (He was the one person who had ever done anything for her, and the only person who ever understood her.) "Through such souls God stooping shows sufficient of His light for us in the dark to rise by, and I rise."

"Till the day dawn and the day star rise in our hearts." Then life has begun and then we kindle somebody else's torch and the light spreads and the truth glows, and we discover in our own experience that religion is the unending revelation of God to man and through man.

Let us gather once more today in the silence and hush, and feel his presence with us. Let our hearts go out in love and help to the students all over the world.



PART II

THE MEAT OF THE CONFERENCE DISCUSSIONS

- MORAL AND SPIRITUAL FORCES IN STUDENT LIFE *Richard H. Edwards*
SOME KEYS TO OUR RELIGIOUS PROBLEMS *Willard L. Sperry*
EXCERPTS FROM THE GENERAL DISCUSSIONS
FINDINGS OF THE SECTIONAL DISCUSSIONS
SECTION I: CORPORATE WORSHIP
SECTION II: RELIGION IN THE CURRICULUM
SECTION III: EXTRA-CURRICULAR RELIGIOUS ORGANIZATIONS
SECTION IV: PREPARATORY SCHOOLS: INTERPRETING RELIGION TO
 PREPARATORY SCHOOL BOYS *Buel Trowbridge*

The addresses given at the opening evening session, which are included in Part I, paved the way for the discussions of the following day and a half. The first general discussion was opened by Mr. R. H. Edwards and closed by Dean Willard L. Sperry.

For two of the sessions the members of the conference divided into four Sections in order to discuss more intensively the problems with which they were primarily concerned. The findings of these Sections, as drafted by the secretary of each section in consultation with the chairman, form the heart of Part II.

MORAL AND SPIRITUAL FORCES IN STUDENT LIFE

RICHARD H. EDWARDS, *Cornell University*

I take my cue from the words of President Wilkins at the close of his remarks last evening: How much of a factual basis of information and knowledge have we about undergraduate experience with reference to religion and morals? There is comparatively little, but as one contribution I have been asked to give you the results of a questionnaire answered by 674 seniors (437 men and 237 women) in twenty-three colleges and universities. The questionnaire was distributed, *not* by mail, but by professors in their classrooms at the request of the inquirers appointed by the Institute of Social and Religious Research, in connection with a comprehensive study of undergraduate thought and activity. The questions covered a wide range of moral and religious belief and conduct, and asked the students to estimate how far they had changed during their three years at college. Being a self-appraisal it was undoubtedly subject to the bias of self-appreciation, but even so it forms probably the most significant sample of student attitudes which has recently been gathered.

(Mr. Edwards then gave in detail the tabulated results of the questionnaire. The complete statement will be omitted here in view of the fact that it is to appear in the volume entitled "Undergraduates,"¹ which contains all the findings of the study mentioned above; but a few of the trends of opinion revealed by this questionnaire will now be summarized.)

Men held the use of liquor to be the most demoralizing influence in college life. Both men and women thought the most constructive factors in college life were association with others, chiefly with students, and the influence of professors. Nearly one-half of the men and over one-half of the women attend church regularly. Their attitude toward the Bible had moved markedly from a naïve uncritical acceptance to a critical historical view. About half of them read it occasionally or regularly. Their conception of God shows a trend away from a childish anthropomorphism to a creative spiritual force, but only a small number appear to have moved to the distinctively Christian conception of God as a fatherly, divine being having the attributes of Jesus Christ.

Scientific courses headed the list of obstacles to religious belief,

¹ To be published in the fall, 1928, by the Institute of Social and Religious Research.

but a large majority held that science and religion were not antagonistic but complementary. Excessive extra-curricular activities were mentioned by women as an even greater obstacle than scientific courses.

More than two-thirds of both women and men held that the teachings of Jesus can be applied immediately to modern social and international problems.

After presenting the findings, some of which have been summarized, Mr. Edwards made the following remarks:

Our thought last night moved largely in the terms of college chapels and Christian Associations, so far as agencies are concerned. I confess my amazement that throughout the evening no recognition was given to the place of the Church in the religious life of the institutions here represented, whereas perhaps the most effective of all work is actually done under Church auspices.

May I suggest also that we run a possible danger in segregating religious experience from the rest of the experience of the student? If we specialize in our discussion too highly upon the so-called religious elements, we shall be missing great areas of experience that are really vital to the spiritual development of these boys and girls. For example, in the case of my own boy, I am interested in the whole of his experience. Sometimes I find that the element in his life about which I can actually *do* the least is the religious element. Sometimes I can't do much but live alongside of him and love him, and let him grow up, not too self-consciously, into the meanings and the values of life.

Consider some of the varied elements in the student's total experience: the relation of home and parents, the atmosphere of the institution as a whole, the proximity of great cities, the growth or deterioration of a boy in the intimate contacts of his fraternity. Certainly there is nothing more significant spiritually than his group-relations. One's intimates put one up or down. Consider the growth of a sense of social privilege or injustice in fraternity life, because some boys are overrushed and others utterly neglected.

We need to understand the creative educational values of undergraduate activities, the spiritual significance of relationships between men and women, the political training that student government affords, the ethical tragedy of the failure of honor systems in American education: all these, no less than religion, quite inescapably come into any comprehensive study of the spiritual life of students.

SOME KEYS TO OUR RELIGIOUS PROBLEMS

WILLARD L. SPERRY, *Dean of the Divinity School, Harvard University*

Limitations of the Undergraduate

The tendency to treat the American college student as a final court of appeal on matters religious is not fair to him, and is not fair to the community as a whole. One who thinks about the relation of the college student to society as a whole realizes how restricted are his experience and interests, and what an imperfect basis he has for building a religion.

In four respects he is a limited creature. No matter what his lot may have been at home he is, as a college student, a sheltered and cloistered person. He belongs to a privileged group. He has not yet taken on his shoulders the burden of "bread labor," and that fact makes all the difference in the world about his religion. He stands as a homeless individual between the home he has left and the home he probably will found. Moreover, he has not had to make his reckoning with the more somber and problematical facts of life, sickness, trouble, death. To people in a church death comes as a familiar visitor. But death always comes as an unwelcome intruder and stranger into a college community. The college student lacks the occasion for George Tyrrell's definition of Christianity as "an ultimate optimism founded upon a provisional pessimism." Or in another phrase, and this from Wordsworth, religion is a business of "transmuting an agonizing sorrow." This darker side of life which calls out much of the best in a religion is not felt in a cheerful college community. We may not measure what religion gives the world by the needs of the college student.

Religious Requirements in Types of Institutions

Now the concrete question has been asked, "What can we take away from this conference?" We have discovered that there are two types of institutions represented here. We have, on the one hand, the institution with a residual connection with some denomination or religious society. Such an institution has the right and perhaps the duty to run true to form. It is warranted in perpetuating the particular type of religious idea and religious life from which it sprang. I cannot see that a student coming to such an institution, even though he be of another form of religious faith or of no religious interest, has any case against the institution when he is asked to share in its religious exercises and to conform

to religious practices which he may find uncongenial. If he does not like it, he is free to leave. The Jew or the Catholic, attending on his own choice a Protestant denominational college, ought to expect to conform to the usages of that college.

Then there is the other type of college, without any sectarian connection or history, which is reaching out for this great common spirit which we vaguely call religion. Such an institution seems to be seeking something which it has not found, rather than perpetuating something which it remembers. We know these institutions best as the great state and private secular universities. Many of them are prohibited by law from having any formal religious exercises. The State of Michigan, for example, has forbidden the use of the Bible in all state schools, colleges, and the like, with the exception of the University of Michigan. There is a problem there: how to get the spirit of religion, yet obey the law, and maintain freedom from denominational interference and church propaganda.

Plainly the question of religion will have to be dealt with differently in these two types of institutions. Perpetuating a denominational tradition is a different thing from seeking a great cultural interpretation of life.

The question of chapel attendance has come up. It has been interesting to learn that the present generation of college students seems to draw more religious help from the practice of prayer and from public worship than from Bible study. This fact indicates that a change has taken place since college days when the Bible study group was an accepted convention. The immediate opportunities for the development of the religious life of the American student seem to lie in the direction of corporate cultural expression rather than in groups for study and discussion.

Tribal Rituals

A good deal of our college life already points in this direction. I have long had a theory that the stadium football event is to be treated not as an athletic contest, but as a formal rite of the tribe. This is the modern social successor of the old ritual around the Maypole. What we have to seek, for religion, is a proper and more definitely moral and spiritual expression of these mystical moods of the stadium crowd.

I remember one of these mystical moments in my own experience at the Harvard stadium on an Armistice Day. Between the halves of the game the fifty thousand spectators stood in silence while a bugler blew taps from the top of the stadium. The stillness and the sense of corporateness were wonderful. A communion with an invisible society of men was deeply felt. The formal religion of a college ought to try to catch and to conserve those moments and moods when the college feels

itself to be one and to belong to a great tradition and ideal. We have to find the chapel way of doing what is already done in the stadium.

Compulsory Chapel

I should like to say a word about the system of compulsory chapel attendance. My experience as a college preacher is warrant for the word. I should like to lay on the administration the moral duty of maintaining at compulsory chapel at least a decent order and morale. I say this because I believe that the flagrant disorder which I have seen in too many chapels is bad for the morale of an institution, and ought not to be tolerated. In this respect the habits of colleges with a denominational "hang-over" are apt to be worse than the manners of those institutions which have no church background. This is a strange fact, but, in my observation, it is a fact.

There are some of these rowdy college chapels to which I will not go back as the invited college preacher. I stay away not from any personal resentment or because I have been in the past brutally insulted under such conditions, but because I do not believe that it is good either for faculty or for students to allow such a situation to go on, and do not intend by my presence to indicate that I accept such a situation.

I come to the matter of faculty attendance at chapel, whether voluntary or compulsory chapel. In any case the attendance of the faculty is voluntary. It means a good deal to the service to have constant and adequate faculty representation. I remember one university in which the president put up an impassioned plea for faculty members to attend and to take the places provided for them on the platform. They did not come, and after a decent interval a faculty vote was passed requesting the trustees to make an appropriation for potted palms to put in the places where the faculty ought to have been. Potted palms will not solve the problem. 3

Courses in Religion and Propaganda

The question of courses in religion has come up during our discussions. This matter of courses in the English Bible, and in the history and philosophy of religion, is a difficult one. The real issue is this, Are you, in your announcement and conduct of these courses, a propagandist or a missionary, using this particular academic medium for an ulterior purpose? Or, are you trying to conduct a dispassionate inquiry into the truth of these matters? These are two very different conceptions of courses in religion.

If you are trying to perpetuate ideas and traditions dear to you personally, by which you conduct your own religious life, that is one thing. If you are honestly trying to put the facts before the student and let him choose for himself, that is another matter. In the main it seems

to me that courses in the field of religion given by a liberal arts college or great university should be of the latter type. We cannot communicate religion directly to students through courses in the field of the history and literature of religion. We can, however, lay down good dry wood on the altar of their lives so that when the divine fire strikes, it will have fit fuel to kindle. Our job, in teaching religious subjects, is Levitical rather than prophetic.

The Scientific Spirit and the Love of Truth

One other point has come up in the discussion. It ought to be emphasized. If we could bring the average undergraduate to the point where he would have to do original research for himself, he would know what the scientific method and the scientific spirit are. As it is, he is too apt to miss this. The assumption that the average student of chemistry or biology is a scientifically-minded man is, I fear, a mistake. The outline courses ask him to accept the findings of science on the authority of other scientists; they do not give him a chance to do original work. The result is that he simply exchanges the authority of religion for the authority of science, without personally understanding the scientific method. The general theory that his religion has yielded to the scientific spirit is usually in advance of the fact.

Might I suggest that you read again, Newman's "Idea of a University"? It is one of the greatest books in our academic tradition. It defends the proposition that the worlds of secular knowledge, the arts, the sciences, and the like, have a right to their own independent life and may not be treated as handmaidens to theology and ecclesiasticism. This is simply another way of saying that they are religious in their own right, since they are their own ends. The real trouble with religion in American education is the fact that so few teachers and students believe in truth, beauty, goodness, for their own sake.

We have no business to encourage in the student a quest for a religion apart from the love of knowledge for its own sake. We have heard of the need of sacrifice, hard work, self-discipline, in religion. All these may be realized in the intellectual agony and bloody sweat of the student who is trying to do honest and good work in getting at the truth for its own sake. If we can persuade students to love the truth for its own sake, then all these other incidental problems which we have been discussing will slowly solve themselves. But if we fail at this central point, then we become dauntless soldiers of a forlorn hope, so far as religion in the American college goes.

EXCERPTS FROM THE GENERAL DISCUSSIONS

The stenographic record of extemporaneous remarks always has a piquancy that is lacking in more deliberate utterances. The remarks here reproduced are no exception, but the reader should remember that these excerpts are often fragmentary and have not been revised by the speakers. A few of the excerpts will be found appended to the Findings of the respective sections, but the bulk of them seemed to apply more to the general problems of religion in the colleges than to the specific questions considered in the sections.

DEAN HERBERT E. HAWKES, *Columbia University*
(*Opening Remarks as Chairman*)

The most significant thing about this conference is the fact that such a remarkable body of busy men have felt it was worth their while to spend two days of their life discussing the question of religion in colleges and schools. In a matter of this kind, we have to keep in mind the point at which we start. As far as I can see, the unit in terms of which the approach to religion in our schools and colleges must be envisaged, is the student. The students are there. We must understand their point of view and attitude. It is there we have got to start.

Not so long ago when I was in college myself, the approach toward religion seemed to be a desire or a suggestion or a pressure that one accept some kind of religion, or some attitude. We were asked to accept something, and then afterward, if at all, to examine it in order to see what it was that we had accepted. I think today we should show young people what religion is and then let them accept it, or reject it. At any rate, what they do, let them do with their eyes open.

A real difficulty in this entire matter of religion is the suspicion on the part of the students that something is going to be put over on them. The whole object, however, in getting data and pointing out facts about religion is to help young men to settle their own problems.

PRESIDENT BERNARD I. BELL, *St. Stephen's College*

I find myself in disagreement with the view that in collegiate religious matters the student is the unit. I don't think the student ought to be encouraged to think himself the unit in any educational institution. He may sometime become effective, but while in college he is not an effective person, he is a *developing* person. I find that the students I talk to seem to think entirely too much is expected of them. What the student wants

is intelligent leadership; kindly, compassionate leadership, but it must be *leadership*, and the only significance in asking the student what he thinks about religious problems, is to find where he is not getting his leadership. The central figure in this problem is the teacher, not the student. If you could get the faculty together to show them the contributions of religion in a broad-minded way, and get them really to feel the importance of the problem involved, I have a notion that the student problem would largely take care of itself.

President Hibben said that the students felt religion was presented in a different way from the scientific truths to which they were being exposed, and they resented that difference. That is true, but I don't believe the students have thought through, and probably the faculties haven't, as to just where the difference lies.

Science represents experience gained on the basis of assumed dogma. If a man studies chemistry, he is given a lot of hypotheses which are intentionally dogmatic and undemonstrable. Then, having assumed those to be true, he proceeds to test them. In religion, the ordinary student finds a great deal of philosophy, but no experiment to speak of, and a decreasing amount of dogma. The student is not given an hypothesis on which to work. The result is that he is thrown almost entirely, in his religious attitude, upon a sort of sentimental application of what he hasn't got, through social service and all that kind of thing—humanitarianism. I have found that students are interested in theology more than in anything else, and that is true even of the casual student.

Of course, if you quote dogma, they don't like the word; it is unfashionable. What we want is a special technique, a dogmatic synthesis or pragmata. Our students have no such technique. They have been given the laboratory side of science, but they have not been given a religious technique. We should give them a technique they can follow, based upon the experience of the race, and give it without too much feeling that they are very important and that the human race is not of much importance.

PROFESSOR C. T. BURNETT, *Bowdoin College*

I have no real controversy with other speakers, but I do think the student is the center of our inquiry, even though the faculty is certainly of importance. Students are at the stage of life when they are striving toward power and dislike to confess weakness. The Christian emphases on the Fatherhood of God and the Brotherhood of Man are divided in their appeal. The appeal to the student on the score of the Brotherhood of Man strikes a responsive chord, because it means to them: here is some service to be done, some sacrifice to be performed; only strong men can perform such service. Any part of our program that is going to catch the

students must catch them on the score of their fear of being weak and the enjoyment of being strong. On the other hand, the doctrine of the Fatherhood of God, which emphasizes the sonship of all men, it seems to me, makes it very hard to think of God as a superior being. It is supremely difficult for any student in this age to feel a self-effacing admiration for the Supreme Being.

CHAPLAIN D. WILMOT GATESON, *Lehigh University*

Former speakers have differed as to whether the attitudes of the students or the leadership of the faculty was the pivotal point. I would say both must be considered. Students have a vital importance in determining the trend of an institution, but we should be discriminating. A few years ago we allowed students to stampede us to a certain extent on the subject of religion and compulsory chapel. Lehigh held a balanced position in that regard, and has a plan that might well be considered.

We believe in the fundamental principle, that a sound knowledge of religious-ethical ideas is essential to every cultured man. Therefore, we insist that something of that nature be required. It may be a course in ethics, or philosophy of religion, or the history of religion, or the Bible, or it can be attendance at chapel. The men have absolute liberty to select which of these they will. The conscientious objector to worship can get the religious content in some other form.

We have a great attendance at chapel. The music and subjects of the brief daily addresses are very carefully planned, and the criticism of faculty and students is welcomed. I believe if we created the demand for better chapel services, we should find our great leaders in religious thought working out better forms of worship and improvements in religious education, so that our worship would be on a parity with the intellectual presentation of religion.

PROFESSOR CYRIL HARRIS, *Brown University*

I was interested in the answer which certain undergraduates made to the question mentioned by Mr. Edwards: "Were the principles of Jesus practical or impractical?" And they said, "Yes, decidedly so." I want to ask Mr. Edwards whether he didn't smile a little bit at that optimistic reply, and whether certain counter-questions didn't rise in his capable mind to the effect, first, Do these students know what they are answering and thus optimistically replying, "Yes, decidedly so," and second, Do they know the world has customarily thought of the principles of Jesus as a rather violent form of insanity, and that the world has never really succeeded in putting them to work?

That raises the question in my mind whether the boys and girls in whom we are interested really know what the principles of Jesus are,

whether they know that they are a form of dynamite, which turn things upside down.

The greatest difficulty in the way of religion in college is just this: We have allowed it to seem that religion is easy and immediately feasible and decidedly practicable, at once—overnight—just as easy as this stenotypist, taking down the notes of our remarks.

What has got to take place if ever religion shall mean anything to boys and girls, is for them to discover that it is “darned hard!” and that Jesus was after things that can’t be viewed with equanimity, and that it takes all a man has got and more. They need to feel that inherent weakness which arises in the presence of his strength, the feeling almost of “Woe is me, for I am unclean and unworthy to handle the high, holy things that are of him.” Our job is to discover the greatness and holiness and hardness, and I might say, the “impracticability of Jesus” in the Gospel.

Some one said last night, “What the boys need is something hard.” I think that is exactly to the point. In this day of labor-saving devices, we want things to come our way easily; we want to believe the Kingdom of Heaven is at hand—but we need to discover that we have got to work for it.

PROFESSOR JESSE H. HOLMES, *Swarthmore College*

We must recognize that neither we nor the students know exactly what we mean by some religious words. When we say *God*, it means one thing to one group, and another thing to a different group. *Religion*, likewise. I would suggest that religion is an attitude of mind. It is as much in one subject as another. Geology is religion, politics is religion. Even the politics of the United States of America is religion. If it isn’t, it ought to be! When you read the history of the Jewish people, it is religion. The history of England or of the United States is religion too, if we choose to deal with it on that level.

What we need is to live and teach on the religious level whatever we are teaching. We should be running across God in chemistry, or in history, happening upon God in sociology, and we should say so.

I don’t believe in dividing our life into thought-tight compartments. I am not surprised that our young men don’t care much about religion when it is so conceived. I believe nearly every man will come to the way of life represented by Jesus Christ, if he honestly thinks out his way of life.

Our college religion is undercut very largely by technical church religion which formulates a lot of things that choke the life of Jesus. If you read the Apostles’ Creed, you will find that it passes from “Born of the Virgin Mary” to “suffered under Pontius Pilate,” from his birth to his

death, with not a word about his life. Religion centers about the way of life of Jesus, and that is the way we need to put it. When you come to the Sermon on the Mount, you will find that it centers around a way of life involving humility, which we white people know mighty little about—we are the most arrogant people on the face of the earth. You will find that it centers around poverty, or at least the denial of interest in getting rich—about which we people of the United States know mighty little. It centers about the utter denial of violence as a method of accomplishing ideal purposes!

The Sermon on the Mount is the foundation of religion, and all the rest are a means to religion. I suggest that what we need is to get on a higher level of life and to be born again.

DR. WILLIAM W. FLINT, JR., *St. Paul's School*

The colleges may profitably consider how to meet the needs of the boys coming from schools of our type. Our school is a church school, and we have compulsory chapel. We have courses in sacred study extending through the entire course. Matters of school interest are taken up and discussed in sermons and in the sacred study classes, and the life and interest of the school naturally center around the chapel, and around a religious interpretation of things. I don't pretend they all like it, doubtless some do not; but, by and large, the group does appreciate it. The atmosphere, the interpretation of school life is highly religious. When the boy goes to college, he finds the atmosphere almost entirely secular. If he wants to continue with his religious interest, he takes it up with his church in the college town, or he joins some student organization having to do with religion. It is not always the natural thing for him to do that. The greatest number of his fellows do not do it. Religious life may drop out of his mind.

I don't know what the remedy is, but it seems to us that the great problem is continuing the early religious association of the school and the home. It comes back to what was said last night, that it is a question of missionary work among the faculty. I don't think the question can be met by courses in the Bible, good as they are, or by entrance requirements in the Bible.

I was reading the other day a popular work on American civilization. The author throughout assumes that religion was an unmitigated nuisance and that we are now coming to an era in which it will be entirely eliminated. We who are here are interested in religion, but there is an enormous number of teachers in the universities and schools, who are not interested. I should like to see a movement coming out of this meeting to struggle with that secular spirit and interpretation of life in our colleges and schools. That is the center and hub of the entire problem.

RELIGION IN THE COLLEGES

MR. GEORGE ST. JOHN, *Choate School*

It is not the method or system of thought that determines whether we can meet the problems of science and religion, but the men. I have never been so humbled as I have been these last two days in thinking back to our own school and of what college might have meant to me if there had been more men there of the type of Professor Rufus Jones and Mr. Stearns. Last night we sat until late listening to what Mr. Trowbridge is undertaking at The Hill School. I don't think we ought to swallow completely the method which, in his hands, is so wonderful. There are only a few people who could do it as he does. If we had presidents, heads of schools, and professors who were trying to walk very humbly with their God, we should get rid of this conflict of science and religion, and find in everything we teach some revelation of God. If we had men like Dean Briggs and Rufus Jones with their points of view, nobody would ever have objected to going to chapel. There would have been strength there instead of controversy.

DR. WILLIAM C. COVERT, *Presbyterian Board of Education*

The church boards of education used to be looked to by colleges for grants in aid and money-raising. Now that some of these colleges have become more or less financially independent of that kind of help they do not care to be too cordial toward the boards.

Those who represent Christian boards of education are tagged with the suspicion of propaganda or of high-pressure methods of religious appeal, with which they were properly associated in the past. But there is a definite and hopeful change in spirit and technique, on the part of the church boards, and I am hoping that in the discussion here the fitness of church boards to serve in this great field of religious life may be considered.

PROFESSOR GEORGE P. BACON, *Tufts College*

I am reminded of an incident which occurred recently, on a hike when we reached a fork in the road. There were no guide posts, so I turned to the right. I hadn't gone far when I realized I was on the wrong road. "Should we go back? No, there wasn't time." So we kept on going. We look behind us on the road where we are, and the road of our previous choice is gone. The only way we can go is forward. We know it won't be long before the road will fork again and we shall have to choose again. It is a comfortable thing to feel that we are going forward! On the hike, we soon came to a place where there were three ways to go. "Which way should we choose?" We did the only right thing—we asked somebody who knew the whole country.

That is the situation where we are in this conference, as we go back

to our colleges. We haven't found the way. Maybe it isn't quite time to find the way, the fork in the road is a little ahead yet, but the only thing to do is to ask some one who knows the whole country. We are coming to the conclusion in this conference, and the only way to reach the situation is by humble, open-minded prayer.

We are not the only ones thinking about the problem of religion in college life. The boys are thinking, too. The most hopeful thing is a college student who, without his mind prejudiced and set, engages in open-minded prayer for guidance.

PRESIDENT W. M. LEWIS, *Lafayette College*

The discussion of compulsory chapel or optional chapel is rather beside the point in a group of this kind. That is a matter for the individual institution, with its policy and the peculiarity of its organization. However, it is obviously a fact that whether chapel be optional or required, it is incumbent upon us to make chapel interesting and vital. Doesn't it come down to selecting men who are capable? The discussion last night brought out the idea that the spiritual problem in the campus rests not with an individual in the Bible department; it rests with the attitude of the entire faculty toward spiritual affairs.

A committee might be appointed to bring the results of this conference to the ultimate consumer, namely, to our faculties as a whole. We will do this, you say, in the printed report. That won't do it. You say we will do it through the dean or president going back. That won't do it. That is too dilute. Therefore, I would like serious consideration of some plan by which a group of outstanding men could go to the various universities and colleges and discuss these matters with all members of the faculty.

DEAN HERERT E. HAWKES, *Columbia University*

I want to bring the conference to a close with the same words with which it was opened on Saturday morning. I think the most significant thing about it is the fact that it has been held, and that two hundred busy men have come from their work to talk about these things. If the rest of you feel the way I do, we shall all go back to our institutions with a renewed sense of tolerance, of humility, and of courage.

FINDINGS OF SECTION I: CORPORATE WORSHIP

J. L. McCONAUGHY, *Chairman* ROY B. CHAMBERLAIN, *Secretary*

The members of the Worship group began the discussion in the Princeton Conference with controversy and ended in fellowship, in that spiritual unity which is the mark of true worship. The two sessions were characterized by real humility, in the face of the difficult problems which the conference was attacking. Nobody was satisfied with the religious work in his institution; nobody was able to offer a complete answer to the questions raised. Since it was not a theory, but a concrete situation, that confronted the group, the discussion was centered largely on definite questions and suggestions.

Chapel, Voluntary or Required

President J. L. McConaughy of Wesleyan, Chairman, introduced Dr. H. H. Tweedy of Yale Divinity School who gave an admirable formal presentation of the problem, whose suggestions are embodied in this report. At the very end of his formal talk, almost as a postscript, Dr. Tweedy considered briefly the effect of compulsory attendance on religious services, with the result that the next hour was spent on that barren controversy. It was interesting to learn that among twenty-eight non-state institutions represented in the group, nine maintain required daily chapel services and ten voluntary, six have required Sunday services and six voluntary, while nine reported no services at all.

Dr. Tweedy made the following clear exposition of both sides of the question of compulsory attendance on college chapel.

"Prescribed daily and Sunday chapel services in denominational schools and smaller colleges can usually be held without strenuous objection on the part of students and are potentially valuable, both for the moral and religious purposes and for social solidarity. In large universities, however, they are for the most part impossible. The main difficulties with the daily chapel are untrained and ineffective leadership, resentment against compulsory attendance, and the general unreality of services, which are often roll-calls rather than exercises ministering vitally to the religious needs of modern youth. Prescribed Sunday services raise a mooted question concerning which much can be said on both sides. Where attendance is required, many students will resent what they mis-

takenly call 'compulsory religion,' while others will express their irritation by mild disorder and possibly become hostile to creeds and rites which they ignorantly regard as synonymous with religion. On the other hand, where attendance is voluntary, the majority will almost certainly stay away, not because they are against religion, but because of sheer inertia, false conceptions, and the multiplicity of academic demands and social attractions. This makes it possible for a large number either to ignore or to reject religion on insufficient grounds. Of two atheists, moreover, one of whom attends church and the other does not, the former will reject religion more intelligently and will probably be better educated, more moral, and better equipped to function successfully in home and business. He is under no obligation to believe a word that is said, or to take any part in the exercises; but he has at least the opportunity to know what many regard as the noblest way of life and the most reasonable and helpful interpretation of the universe. If these experiences leave him unsatisfied, he need never enter a religious edifice again. Prescribed chapel should be no more a cause for resentment than prescribed mathematics. To have services so beautiful and so instructive and so uplifting that all students will voluntarily attend is certainly the glorious, but quite impossible, ideal. Whether prescribed attendance with a generous number of cuts may not be a practical means of approximating this ideal is a matter open to debate."

It is agreed by all that institutions which require chapel attendance must offer the best leadership, and must not tolerate irreverent behavior. The fact that students are obliged to attend is no justification for carelessness or poor quality in the services.

Some Difficulties

Since it is apparent that public worship in universities and colleges is often poorly done and the response is universally unsatisfactory, a number of the difficulties involved were discussed.

1. Sheer inertia on the part of most students and faculty members offers probably the hardest problem to solve; there seems to be very little antagonism toward religious services, but it is entirely too easy to omit them in a busy life.

2. Many chapel services are hardly worth attending, simply because there is such a woeful lack of skilled and experienced leadership in public worship.

3. Few congregations are trained in worship. It is just as difficult to understand and participate profitably in a service of worship without some background and preparation, as to enjoy fully a symphony concert with no knowledge and training in music. Imagine what corporate worship would mean if every worshiper were adequately prepared!

4. The new world of the twentieth century (the habits of American life, and the enlarged and slightly comprehended concepts of the universe) is not conducive to the mood of worship, to spiritual appreciation.

5. Many services are unreal, especially to undergraduates. Scriptural and responsive readings and formal prayers are wholly incomprehensible to many, because of the traditional vocabulary used; while most hymns are repellent to the critical faculty of any one who reads the words.

6. Church symbols are usually inappropriate. Many chapels are cheerless barns. Church architecture, ornamentation, liturgies, terminology, hymns, vestments, pulpit habits and manners, are divorced from modern life, if not positively contradictory to it; they turn toward the past instead of the present, much less the future. Students do not understand them, so they do not believe in them. Most church symbols do not belong to the new world in which undergraduates are living.

7. The church's presentation of religion must be pathetically faulty judging by the widespread indifference on the part of many of the very best men, both teachers and students.

8. Finally, both the parents of students and the faculty members have been unwilling to assume the responsibility for guiding undergraduates in the religious life. The *lives* of parents and teachers, with eager interest and regular participation in religious activities, are the key to the problem. That is the real trouble.

Some Positive Suggestions

The discussion, after the searching analysis, moved on to constructive thought. Dr. Tweedy, and other members of the group, offered many helpful suggestions, not all of which are applicable to every campus situation.

1. The importance of trained, dignified, intelligent leadership in worship cannot be overemphasized.

2. A suitable building, used for nothing but worship if possible, with good architecture, with good taste in the ornaments and appointments, which would encourage the mood of worship, should strengthen the services. The group was impressed by the wave of chapel-building in schools and colleges. Although some felt that the Gothic, with its connotation of medievalism, is not the final and sufficient answer, many expressed enthusiasm over such perfect examples as the new Princeton Chapel.

3. There is no wholly satisfactory hymnal, yet good services in college chapels depend largely on tunes that do not violate good taste and poems that do not shock intelligent congregations. Augustine Smith's "Hymnal for American Youth" (The Century Co.) is probably the best up to date.

4. Very careful arrangement of orders of service, which consider all the psychological factors involved, is essential. Sperry's "Reality in Worship" is extremely helpful.

5. There is need for richness and variety in the services in order to satisfy the needs of persons with different religious backgrounds. This means variety in music, in orders of service, in leadership, and in emphasis. It is important also to interpret, both to students and to older members of the college community, various types of religious service. All should understand and appreciate Quaker simplicity, on the one hand, and ornate, high church liturgy, on the other.

6. There is room for an increasing use of silent worship. Most of the group confessed a lack of satisfaction in "creative silence." Without doubt, preparation for such worship is as important as it is rare, but it is worth working for it.

7. A *mélange* of hymns, prayer, talk, college song, and announcements may be the inevitable combination for an assembly, but it cannot be effective in worship. A service of worship must have unity and dignity.

8. Undergraduates should have the opportunity to offer suggestions and to participate in, if not to control, the chapel policy. Doubts were expressed, however, as to the possibility of combining democratic control and expert leadership.

Encouraging experiences were reported from a dozen institutions. Professor Shenton, of Syracuse, reported that students and faculty in cooperation are conducting convocations twice a week and developing a student church. President Little described the twenty Sunday morning convocations at Michigan which students have planned and conducted with marked success. President Boardman, of the University of Maine, made a similar report, describing the weekly assembly and the monthly Sunday vespers conducted with a large degree of student control. In institutions like Yale, Dartmouth, Brown, and Wesleyan, student committees have a determining part in choosing speakers and planning chapel policy.

9. The experimental approach was emphasized. It is a mistake to be bound to traditional forms and methods in the chapel work. There is a wealth of new material now available, new rituals, new musical forms, new books of prayers, volumes of selected readings from great prose and poetry. Chapel leaders should draw on this fresh literature of worship.

10. In the chapel work, success (which can be measured only by the spiritual development of the students) cannot be achieved nor even approximated without team work—team work between the college and the parents, who cannot be controlled between the religious leaders and college officers, who can possibly be influenced. It is absurd for an

institution to set one man apart with the expectation that he can create all the religious atmosphere. Nothing is more important for the religion of any campus than for a large proportion of the faculty to take an evident part in the religious exercises.

11. Discussion groups and forums, under skilled guidance, have sometimes developed the spirit of true worship more successfully than anything else. It is a question of expert leadership.

The group, going beyond these practical matters, concluded that worship is essentially a self-forgetting, cooperative search after truth, beauty, and consecration; and that the purpose of corporate Christian worship is to help men to keep fellowship with Jesus, the master of fine living, and to inspire them to live richly and happily one with another.

College and university chapel services ought to be a most important aid to those ends. But at the best they are only one means. Unfortunately, they are often wholly divorced from the work and play of the campus. The ideal service of worship should enable the unified personality to move normally from classroom or library to chapel and then to gymnasium or athletic field with a sense of harmony and progress in spiritual development. The true function, then, of chapel is to foster not merely the comfortable semimystical experience that a good service of worship, artistically done, induces, but above all growth in the Christian way of life.

There was an uneasy consciousness in the group that both leaders and students are groping as to all religious matters, not only as to worship. Some members of the group felt that a religious reformation or revolution is on the way. Religious leaders are holding the fort as best they can, but it is plain that the old fortress is riddled with shot. It may be that the students, almost unconsciously, are adopting Gandhi's method of passive resistance or non-cooperation, resenting old symbols which, once valid, are now to them nothing but curiosities, revolting against traditional forms from which life has long since departed! This is certainly a new world, both physically and psychologically; yet many responsible leaders are trying to satisfy twentieth-century needs with eighteenth- or sixteenth-century recipes. It is hard for older people to admit it, but *the students*, though stumbling, are actually moving, and possibly in the right direction. The world needs a twentieth-century interpretation of Christianity and leaders capable of presenting it vividly and vitally.

All of which means that men like those who comprised the Princeton Conference must become humble students and eager experimentalists. Woe unto them and their institutions if they stop up ears which might hear, shut eyes which might see, and close minds which might comprehend and interpret! Religious leaders must be more acute observers;

they should develop standards and devise adequate tests to measure the effectiveness of religious work. They need to be daring, open-minded, imaginative experimentalists, capitalizing the new ranges of knowledge and experience which the last half-century has acquired. They should humbly assume the responsibility of religious guidance, conscious that advance toward a solution of the problem can be assured only through cooperative search and service on the part of the entire college or university family.

EXCERPTS FROM THE DISCUSSION ON WORSHIP

DR. WILLIAM M. IRVINE, *Mercersburg Academy*

When Dr. Coffin said that the right spirit and right ideal should permeate the whole institution, I think he hit the nail square on the head.

I was greatly interested also in the point he made as to the need of beauty in worship. The Episcopalians have got the rest of us beat ten miles. The old Jews, when they built a temple, knew what was meant by beauty in worship. You can't make the services too beautiful. My good wife and I toured the European countries studying the cathedrals and different forms of architecture for our own chapel, and when it was dedicated, I was severely criticized for spending so much money into it and making it so beautiful, but that criticism died away after two years.

When one of the best preachers from Scotland saw the building, he said, "We made a great mistake in Scotland, in smashing the beautiful windows of our churches, and in trying to get away from ritual and beautiful symbolism."

We have been worshiping in the new chapel now two years, and I get letters continually about it. One mother in Ohio wrote: "I want to thank you for what your chapel has done for my boy. At home his father and I never could get him to go to church. He hated to go. After worshiping in that chapel, when he writes home, his letters are filled with it, telling about what the preacher said. During vacation, he loves to go to church."

During the first year after the chapel was dedicated, it was the first of May before I had to expel a boy. That broke a record, and the boys said themselves it was due to the influence of the chapel.

We have thirty Roman Catholics among our five hundred boys, and some Jews. I try to make every Jew a good Jew. I ask them if they go to the synagogue, and then get in touch with their rabbi. I try to make every Roman Catholic a better Roman Catholic. We are sixteen miles from a Catholic church, but I urge them to go to Mass, under the chaperonage of instructors.

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FINDINGS OF SECTION II: RELIGION IN THE CURRICULUM

CLARENCE W. MENDEL, *Chairman* CHARLES M. BOND, *Secretary*

Section II was attended by nearly sixty members of the conference during the afternoon session. In the evening Sections II and III were combined. This was done in order to make it possible for those primarily interested in the curricular approach to religion to share experiences and convictions with those who are approaching the problems of religion on the campus from the point of view of the extra-curricular agencies. Discussion was very much alive, especially during the afternoon session. In spite of the fact that the presentation of many points of view tended to lead the group from one main line to another, nevertheless, we came back constantly to certain main issues which were discovered. It is the purpose of this summary to point out these main issues and to indicate the trends of the discussion, under six phases:

- I. The Place of Religion in Education.
- II. Religion and the Administrative Policy.
- III. The Courses in Religion.
- IV. Religion in the Total Curriculum.
- V. Types of Curricula.
- VI. Problems for Further Consideration.

I. The Place of Religion in Education. While it is true that no great amount of discussion centered in the attempt to define religion; yet it is safe to say that, by religion, the group seemed to mean a man's most wholesome response to his total environment. It includes, in its bifocal emphasis, ethical fellowship of man with man, and a reverent, worshipful fellowship of man with God.

When the group undertook to state what was meant by education, it endorsed the proposition that education, in its total outreach, involves much more than the process of introducing students to bodies of material. Education does mean a body of ideas, or facts, or skills, presented to the learners by the most effectual techniques. But it is more than that. Education is the cooperative effort to discover the full meaning of life and to realize whatever of high purpose such a discovery may reveal.

In education, as conceived by the group, religion has such an exceedingly important place that no educational system can be called complete

without making some provision, institutional or otherwise, for bringing its values within the range of the normal student life.

II. Religion and the Administrative Policy. In formulating the administrative policy for the place of religion in the total curriculum, we face very distinct needs arising out of the lives of students in our modern world. These needs are not peculiar to our modern world, but they are more acute now than they ever were before. To meet these needs, certain corresponding emphases are demanded in the administrative policy; viz.,

(1) To present the story of the religious development of the race—non-Christian as well as Christian. This means courses of study in which that story can be seriously, accurately and enthusiastically traced.

(2) To stimulate the cultivation of personal and social spiritual life by means of meditation, prayer, fellowship, and other phases of a true worship. This will be secured in part by the services of public worship fostered by the institution, in part by the work of the churches and other extra-curricular agencies, and in a large part by the example of members of the faculty.

(3) To challenge all members of the college community to active participation in the task of rebuilding our social order, both in the local community, itself, and in the world at large.

In the words of President Mordecai Johnson, "Youth is full of idealism, but youth does not know just where to put its emphasis. . . . We are more defeated than we will admit. The investment of our life in physical researches is too often turned to small account by commercialism. The same is true of religion. We need a new synthesis between the spirit of man and the scientific technique of our laboratories. Colleges can come back to a position of power only as they achieve this synthesis. Objectivity alone will not do it. . . . From our study of the religious development of the race, we must release successive groups of students who have the profound conviction that love supplies the technique for creative living."

III. The Courses in Religion. The major part of the group discussion related to the character of the courses in religion. The findings may be stated in a series of propositions.

(1) Courses in the study of religion should be offered. There was some question in the minds of a few members of the group as to the wisdom of, or the need for, such courses. In the main, however, the group agreed that the institution of higher learning is under some obligation to see that opportunities for the study of religion are provided. There may be a separate department of religion; or courses may be given in other departments; or some extra-curricular agency may be encouraged to provide the instruction, as seems to be necessary in some state institutions. But whatever the agency functioning best in a given institution, the

instruction needs to be offered so that the student may have the opportunity of tracing the religious development of the race as well as interpreting his own life in its highest meanings.

(2) These courses, by whatever agency they are offered, must be placed on an academic standing and have an academic dignity equal to any other course in the curriculum. College administrations are under an obligation to secure the very best teachers available for these courses. Too often in the past, piety and good intentions have counted more heavily with college presidents than has the real teaching ability of the men in question. The insistence of the National Council on Religion in Higher Education on this proposition is just one of the many encouraging signs of the day. Teachers of courses in religious study too often allow their courses to be considered sinecures for students with lame minds and lazy intellects.

(3) Courses in religion should be put on a voluntary rather than a required basis. In a considerable number of the institutions represented, however, the compulsory feature is operating. In one institution, every candidate for the Arts degree must take nine hours of work in the religious studies. There seems to be no standardization with regard to requirements even in those institutions which maintain the required courses. This is typical of our denominational and independent colleges as revealed by the studies of the National Council on Religion in Higher Education.

While it is true that the group disapproved of compulsory courses in the study of religion, it was pointed out that compulsion in religion is not avoided by the simple expedient of making courses in religion elective, or of making chapel attendance voluntary. Where religion is taught as an "overtone" of required courses in chemistry, biology, literature, etc., it was maintained that there is actual, though indirect, compulsion because the course is a required one.

(4) Courses in the study of religion must be more than the objective and scientific presentation of bodies of historical materials. In their ultimate impact upon the student they must challenge him to venturesome and heroically constructive living in his own situation.

(5) Such courses of instruction in the history, philosophy, literature, and theory of religion must be adequately integrated with the significant laboratories for religious and ethical living in the college community. Dean Hawkes, of Columbia, brought out the point very clearly that "the curriculum must hook up with those activities where there is a laboratory of religious experience. In the courses we talk about religion, but in the activities we live religiously." Such laboratories include the local churches, the Christian Associations, the industrial and social services, and numerous others.

IV. Religion in the Total Curriculum. In the discussions, strong

convictions were expressed to the effect that it is not only fully possible, but quite desirable, that all teaching be viewed as an essentially religious function. The religious implications of biology, psychology, sociology, philosophy, literature, etc., need to be brought to the students in those courses. Where this is done sanely and reverently, nothing but good results can be expected. It is the flippant or uninformed dealing with these great truths and the sly innuendoes of irreverent men which, more often than not, do damage to the religious life of the students.

V. Types of Curricula. During the early part of the discussions a number of actual curricula were presented by various members of the group. There were many variations with regard to course names, bodies of material used, and techniques employed. Certain elements stood out, however, as typical. These may be indicated, briefly, as follows:

(1) Historical surveys of the Christian and non-Christian religions to see the significant development of this area of human experience from the crude and primitive to the refined and modern.

(2) Surveys of the Biblical material for those who have already come to understand the racial development, out of which the literature itself came.

(3) Courses dealing with modern religious problems and their meanings for the whole sweep of life.

(4) Courses dealing with the technique of teaching and living the bodies of religious truth and of their ethical implications.

In some institutions these courses take on the nature of orientation courses in religion for freshmen and sophomores. In the discussions, three curricula received considerable attention; viz., (*a*) that which has been developed at Haverford College by Professor Rufus Jones, (*b*) the curriculum for freshmen at St. Stephen's College, as reported by President Bell, and (*c*) the curriculum now being developed at Columbia University.

VI. Problems for Further Consideration. It ought not to be imagined that any of the problems discussed by the group were considered finally solved. The discussions only served to open up the problems in more detail—perhaps more baffling detail. Certain other problems were raised, however, and were not considered to any great extent—not that they were not recognized to be exceedingly important. Certainly there was not time to go very fully into any problem. There were other reasons, too. Because of confusion on our own part, or because of unfamiliarity with the implication of the questions, or because of lack of techniques for getting at the heart of the matter, the group could only recognize but could not undertake to discuss certain great issues, of which the following are typical, viz.,

(1) What are the fundamental aims of the college education itself?

(2) How does the aim of the college department of religious education relate to this fundamental educational aim?

(3) What are the techniques by which the courses in religion can be made to contribute to the integration of personality and the development of character?

(4) Can the courses in religion—can religion itself—be the synthesis which will make of life a unity of purpose and not a chaos of chance?

EXCERPTS FROM THE DISCUSSION ON RELIGION IN THE CURRICULUM

PROFESSOR H. N. SHENTON, *Syracuse University*

We have read recently in the magazines concerning the open elective system that Dr. Eliot gave us. Science takes everything apart and doesn't always quite get it together again. We are moving a little away from the free election of whatever the students want, being discouraged with too much analysis, and not enough synthesis. We are commencing to think of the advantages of pretty orderly sequence of courses. We need to find a program whereby the analytical, liberated, almost protestant attitude can be made to help students find a unified personality, and to relate it to purposeful living in a world in which practice requires a working balance of knowledge and faith and belief. It involves not merely instruction in the Bible and religion, but rather the basic reorganization of the college curriculum, in which a fitting place will be found for religion.

MR. ARTHUR HOWE, *Taft School*

If religious courses in the secondary schools were given the same dignity as Latin, chemistry, French, and English, so boys could take examinations and receive credit for college entrance, then boys going to college would know more about religion and the Bible. Instead, they get twenty minutes of religion on Monday and thirty-five minutes on Sunday—fifty-five minutes squeezed in. The rest of the subjects in the curriculum each have four and five periods a week. If you want the youth of America to see the necessity of religion and the ethics of the Bible, lift the subject to the place it deserves.

DEAN EDWARD ELLERY, *Union College*

When you ask questions such as, "Are the principles of Jesus practical?" and the boys of whom we ask those questions don't know what the principles of Jesus are, how in the world can they answer intelligently?

The suggestion that I have is this: Why not give a course in the Bible in the colleges? I mean exactly that—a course in the Bible, not a

course about the authors and authority of the books of the Bible, or anything of that sort, but a course *in* the Bible.

We offer a course like that. We state definitely, "It isn't about the Bible. We are going to have a course *in* the Bible, and the Bible is the only textbook. You are expected to buy that textbook as though it were in chemistry or mathematics. It is a three-hour credit course." We read the Bible in the class, actually *read* it. The boys read it. We make very little comment about it. We do not indulge in controversial discussions. They are getting the content of the Bible.

In such a class there are Protestants, Roman Catholics, and Jews, and one Jew was converted thereby to his own religion. The boy's parents were orthodox Jews, but he had never had any interest in their religion. He joined a class in the Bible and during his junior year he became interested in the Old Testament, and for the first time in his life he took the Passover with his father. All the students talk about religion, about theology; they do talk, but the trouble is, they don't know what they are talking about unless we give them the Bible.

PROFESSOR CHARLES M. BOND, *Bucknell University*

I am a teacher of Bible, and Religious Education and Technique. I feel the need of some help when I realize that I teach, in the best years, less than ten per cent. of the student body. There is a tendency to fight shy of courses in religious education, and our institution is not different from others. Students feel it is rather unmanly to be signed up for a course in religion.

We have been attempting to do one or two things which I think will help along this particular line. I am teaching Hebrew history. I think it is just as important history as the history of ancient Greece or Rome. I am teaching Biblical literature, literature just as important as Browning or Shakespeare. My point is this: It ought to be possible for a student who is majoring in English literature to elect courses in the literature of the Bible. It ought not to be necessary for them to go outside their departmental line to get that information. It ought to be possible to study Christian social ethics—and not have to go out of the department of their major to do it. Certainly it ought to be possible for the student majoring in history to study the history of religion, Jewish civilization and Christian civilization.

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FINDINGS OF SECTION III: EXTRA-CURRICULAR RELIGIOUS ORGANIZATIONS

FRANK W. PADELFOED, *Chairman* CLARENCE P. SHEDD, *Sec'y*

1. The most useful functional differentiation between curriculum instruction in religion and the extra-curricular religious activities was that made by Dean Hawkes when he said that courses concern themselves with concepts and talk about religion, whereas the student through his extra-curricular activities learns how to experience and practice religion. Religion being "a life that is lived," this laboratory experience in the application of the spirit and principles of religion to personal living and social relationships becomes as integral and essential a part of the educational process as the work in the classroom.

2. The formal educational processes, as Dean Sperry so beautifully suggested, furnish the fine dry wood for the altar; the spark that sets this aflame comes through the personal relationships outside the classroom and especially through informal educational processes that we call extra-curricular religious activities. The story of the great movements of the Spirit of God in the last two thousand years can largely be written around the adventures of pioneering, prophetic youth groups like the various student Christian fellowships in our colleges today.

3. The principal extra-curricular religious organizations in our colleges are the organized groups of students found in churches and Christian Associations with allied religious fellowships like the S.V.M. and the F.O.R. and I.P.A. The colleges owe their beginnings to the Church and throughout American educational history the Church has been ingenuous in discovering ways of ministering to the spiritual needs of students. The development of the student pastor movement in nearly fifty of the larger state universities, as well as many new experiments in smaller colleges, is splendid evidence of the Church's purpose to meet with new spirit and methods the problems presented by the present university situation.

4. The Christian Associations exist with varying degrees of vitality in most of the colleges. Interdenominational student religious societies have a history of more than two hundred and fifty years in American colleges. In all but a few colleges these campus religious societies are now a part of the National Intercollegiate Y.M.C.A. and Y.W.C.A. and through these movements share in the work of the World's Student Christian Federation. These facts suggest that voluntary student societies are

indigenous to the colleges. A college may dispense with the name Y.M.C.A., or even give up the exceedingly significant intercollegiate and international relationships, but it is a serious question as to whether any plan of religious education is adequate that does not have at its center some inclusive voluntary interconfessional religious fellowship which serves as a laboratory for its religious work.

5. The most encouraging feature of the present work of the churches and Christian Associations is the radical change in approach, philosophy, and methods of work of both the churches and the Christian Associations. This change is from a more or less standardized and imposed program to a project centered program worked out by students and faculty in each local situation on the basis of the discovered needs of students. It accounts for the pioneering work students are now doing through the churches and Christian Associations in searching for the essential personal and social meanings of the religion of Jesus, in widening interracial fellowship and understanding, in bridging the gap between student and manual labor and challenging with Jesus' attitudes and principles the conventional attitudes on war, race, and international relationships.

6. The significance of the church groupings of students in developing loyal participation in the life of the Church and the significance of the Christian Associations in making available that kind of interconfessional Christian fellowship and activity that visualizes the essentials of the religion of Jesus cannot be overemphasized.

7. The experience of the colleges represented here confirms the wisdom of administrators in giving enthusiastic support to some plan, whether official or voluntary, for making available to these church groupings and Christian Associations well-trained, sympathetic, and prophetic counselors in the form of college Y.M.C.A. secretaries, university pastors, chaplains, and faculty members freed from other responsibilities for this purpose.

8. In the larger universities provisions for all of these differing types of religious leadership have been made. For such situations the principle of united religious work found in the Pennsylvania and Cornell plans should express itself in some plan adapted to the genius of the local situation.

9. The following were some of the criteria suggested in the sectional meeting for testing the effectiveness of extra-curricular religious organizations:

(a) That they give adequate opportunity for student initiative and control so that students may have freedom to learn by doing—making mistakes and winning victories that are their own; yet, at every step, in the process having available the understanding, quickening, and friendly counsel of faculty and student religious workers.

(b) That their philosophy, policy, and program be based fundamentally on the discovered needs of students and frequently readjusted in the light of studies of the local situation made jointly by students and faculty.

(c) That they generate moral purpose of sufficient strength and sweep to make them a significant factor in solving campus problems.

(d) That a fundamental criterion, where there are a number of extra-curricular religious organizations working with students, is the cooperative spirit of students and employed workers—their readiness to subordinate the interests of their organizations for the larger interests of the rule of God's love in all human relationships.

(e) That the extent to which these extra-curricular religious organizations influence the more able and thoughtful students to test their attitudes and ways of living by the standards of Jesus Christ is a better criterion of their usefulness than are the numbers enrolled in membership or the extent of activities.

EXCERPTS FROM THE DISCUSSION ON EXTRA-CURRICULAR RELIGIOUS ORGANIZATIONS

PROFESSOR CLYDE E. WILDMAN, *Syracuse University*

Religion in college is not primarily a student proposition or a faculty matter. What we need is not a youth movement nor an adult movement, but coordination. It is not merely a matter of chapel service, of university worship or of curriculum. Religion is mediated in manifold ways. If the window through which the light streams had fewer colors, it would not be so beautiful. Religion is something mystical. It is also something ethical, and also something esthetic.

One of the things that is wrong with college life is that it does not furnish enough opportunity to express religious impulses in activity. The business man rides in the elevator thirty floors to his office, then takes the elevator down to lunch and back again, and so has to take up golf to save himself. Students who have been active in religion at home lose the atmosphere for religious expression at college and the result is, they have religious indigestion.

We need careful consideration of some kind of religious outlet whereby, through social conduct, students will be able to express their positive ideals. The trouble is, religion is too apologetic in claiming men's energy; we do not give them any task. A young woman from one of the universities, who had taken a course in sociology, went back home and asked the minister for a job in the church. He said he'd give her a job, and the job was to put flowers in the pulpit on Sunday morning. Now I

submit, flowers are all right, but this young lady wanted a task that would tug at her personality. As Dean Inge states it, "We are a group of harmless little people, with everybody wanting to have a good time." That is the trouble, there is nothing of the agony of Christ.

I have heard people say, "These young people say they want to make an end of war, solve the race question, and solve the industrial problem." And the old cynic says, "Yes, I was once like that," and gloats over it. The crime is, he was once like that, he once had that flaming enthusiasm, but now does nothing about it.

The older generation has nothing to boast of. We have just got through killing ten millions of the best boys in the world. Let's give the encouraging word to the boys and girls, and give them a chance to express religion. Hands off, and let them do it.

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SECTION IV: PREPARATORY SCHOOLS

LEWIS PERRY, *Chairman*

BUEL TROWBRIDGE, *Secretary*

This Section drafted no formal findings, but the members requested that their secretary, Mr. Trowbridge, present to the entire Conference a résumé of their discussions, dwelling particularly on the views which he had expounded to the sectional group. His remarks are here reproduced.

INTERPRETING RELIGION TO PREPARATORY SCHOOL BOYS

BUEL TROWBRIDGE, *The Hill School*

In representing our school group I confess that we were bewildered and confused. We confess to great humility in facing the baffling uncertainty which faces our country, especially in the schools, of just what does constitute religious education. There was such a divergence of opinion, that it is almost hopeless to give any report.

Like it or not, times are changing at least in the vocabulary of religious education. The old vocabulary is going among schools and universities. The old standard ways of testing a boy's enthusiasm and religious life are going. The old prayer meeting, the confession in public, have become for the American student something of the past which smacks of overemotional enthusiasm.

Scientific discoveries have made necessary a new terminology, and possibly a new correlation of knowledge. It has certainly made possible a new attitude toward the Bible which must be understood by the student, especially in the schoolboy age, so that he will not have to unlearn at the university a great deal of his Bible instruction.

The young instructor in science in the university does often trouble if his attitude is anti-religious or atheistic, and he sometimes tells the boy that the first thing he must do to be a scientist is to "get rid of all religion."

Again, religion has taken quite a secondary place in the curricula and general presentation within the school and in the university itself. In some universities, it is the one thing left out, or the last thing to be considered by the students. It has either been shoved into the chapel with the imported speaker for the week-end, or the local Christian Association is trying its best to represent whatever religious expression is provided for, after a group of untrained men on the faculty are allowed to deal with religious education.

The loyalty of students is often given to some wonderful teacher

of science, or to a historian or philosopher, rather than to a mediocre exponent of religious education.

Some students going up to the colleges feel that college life relieves them of any sort of responsibility toward religion. They had too much in school, and now they are through with it. "Thank Heaven, we can get along very well without it," until three years or so of college goes by. Then they must face the questions which they never *did* really face in school. That gap somehow must be bridged.

In our sectional discussion it was quite agreed that responsibility *does* rest right squarely on the school faculty, and nowhere else. They must supply the work, information, and personalities. It isn't up to the student at that age. The responsibility of living a Christian life rests on the individual faculty man. The responsibility for trusting and befriending boys is there, as well as the responsibility for liberating the minds of boys to the wonder and mystery of human life.

The feeling of the group was that credits and religious educational examinations given for college entrance would seriously limit the freedom for religious education in the schools, and that possibly false emphasis would be placed on the subject by the students for the sake of getting credits.

It was quite agreed that it is ridiculous to expect to give a fine study of the Bible unless you have a man trained for it in the same way that a man would be in any other course.

It was agreed that Bible study should be made hard, should be honored by being made a severe mental discipline, not a snap course.

Again, the feeling was positive that we do not need to create a lot of new activities, possibly artificial organizations, to express religion. One crime of our universities today is the overactivity and busy-ness of the students. They are swamped. Rather will religion be found in the attitude of mind which operates in the classroom, in the laboratory, on the athletic field, through the fraternity, in the boy's relations with himself, with girls, with other people, his family. If religious education is to do anything, it must reach him through his daily life, and encourage a keenness and sense of joy in working out his normal relationships.

The content, of course, of this religious education, is very important. It is all very well to say we need men. If you get the right men, the work will be done. That is obvious. "Let's have great prophets in the men who teach in the colleges, and we won't need compulsory chapel." That is also true. The question is, What makes great men and great teachers? I merely suggest that a great teacher is nothing but what he thinks and does and says in his courses. But his intellectual background is not a simple process. The simple greatness of a man comes as a result of mental sweat, sweating blood through his life for a disciplined, intelli-

gent, rational interpretation of life. He may reach simplicity and poise, but he certainly won't start with it. He may start with great confusion. The question confronting the schools is, What will help us to develop great men and teachers, great leaders of the flock?

The day has come when students are no longer willing to accept a course of religion predetermined by older people and thrust at them in this fashion: "Here, learn this—that is what we decided you should know." The day has come, I think, when we have to consider the boy himself, and the boy's questions.

The boy's religious education comes to him at first by merely asking questions, and the boy is a curious being. Let him alone, and he will ask himself a thousand questions a day.

Get at the point that makes him ask questions about life. Start there for your religious education. Start with what he ponders and wonders about in connection with the great mysteries of life. We find boys beginning to ask these questions: "Where in life can I find any reason for living? What is it all about? What is my purpose?—I don't seem to have any. What am I here for in school? Why am I going to college, and what work am I going to do after college? How can I find out?" And then, almost invariably, they very quickly want to know how things started—"How did the world begin?"

And then, right off the bat, What can we think of Genesis? Did men start from monkeys? How did life start? Did life come from some other planet, swinging in on a meteor? Or did God start creation? How did man become what he is today? What is this story of the emergence of life, asked in simple boy's terms, "What is this human story?"

Take up such questions when you talk to boys. If you wait for those questions, they come. We must begin to build on this foundation. Our boys have the right at this age to do what Jesus of Nazareth presumably did as a boy. We know very little of his boyhood, except by inference from his parables, but from his boyhood, he was observing life. He watched the lilies grow. He watched the birds, and the foxes steal home to their holes at night. He watched growing things, saw the seedling, and marveled at the mustard seed. He saw the corn-stalk grow while the farmers slept. He saw the hiring and firing of labor. He saw the marriage feast, and the children in the market-place. He observed the fig tree, and all the marvel of living, growing things.

I may suggest, too, that our boys have the right to ponder the mystery of growth, and to look into nature, the boy's wonder-world, and discover there the great sense of the universe: to learn also the secret of the indwelling life of God, the presence of "something there" that causes an acorn to produce an oak tree, and also the human embryo which can produce the human being.

My experience with boys shows that they not only love it, but they come back twenty times for you to explain things to them. They want books on the subject. Let them peep through the microscope, and they will be ordering microscopes for Christmas. They want to peep at everything. They want to observe the law of God at work, and when they come back from an observation walk, they may have a list of fifty things they have seen—shadows—what makes shadows, what makes water evaporate, light, color, green trees, falling twigs, fish in the water, human beings, they have all these questions, and many more.

And they are invariably interested. When you talk to them the first time about these things, they "never thought much about it before" but they find that God seems to be in everything. You may ask, "Can you suggest anything in this room which is a mystery?" And they see a piece of chalk; the construction of material; where that iron came from in the radiator, the light coming through the glass—why can't the air get through it?—the blackboard, particles laid down by water years ago; heat rising; the color of the different things in the room; the sound we hear outside; human speech. "Oh, yes, the human being! Why, that is the most wonderful thing in this room!"

The boy starts thinking. You can encourage him, and he will determine for himself what religion is going to be in a school. Make him work it out. Don't decide for him, but try to cultivate within him that habit of observation, experimentation, asking himself questions, seeking authorities (which he will soon want to find), men who can answer his questions. He will be taking extra work in school to learn more about them. Once get him started, very soon he will begin to drive himself.

A boy does want to know something about astronomy, and how to orient himself to the universe. There is no other subject I know of that will excite a boy quite so much. He will study the solar system and our relationship to the Milky Way. We can suggest long-time scales to him, tell him of the emergence of life in that scale, how in the last moment life really becomes intelligent. We can give to him such appreciation of the human story, such tolerance and humility as will be a saving grace to him later. Let him sense, then, that the human story is a great romance, that every human being, the worst of 'em, may be a wonder in himself. Let him become so intrigued by it that he can't hate anybody or any people, but will have patience with present-day evils and tribulations without worrying himself sick with despair about the ills of the world, as some boys do.

I suggest the duty of the school is to send into college boys whose product from religious education has been such things as this: (1) a universal point of view wherein they will not consider that the world is the only concern of the universe, or that the human being is the only

manifestation of God. Let him sense the drama that is taking place in the little film of atmosphere surrounding this one little planet. (2) A long-time historic point of view, of modern history and that which has taken place in the millions of years before it, and how we orient ourselves in this present picture—we are not responsible for the past, we had nothing to do with it, but we are tremendously responsible for the future. (3) A social point of view—one of good-will toward fellow men.

There is a fascination in every one of our boys, our problems. The boy who is going to college has four years ahead of him. He may possibly become a great scholar in his field of work. If we can send to you boys who feel that college is the great laboratory of life, they also will have, as they enter into that laboratory, the point of view of the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law," and they can feel this in biology or in any other course. We must dedicate our lives to showing these boys that they have work to do in life, and that it is fun.

In regard to teaching the Bible, I confess that I find the Old Testament very difficult to teach to young boys. Until they are ready for a discriminatory study of the documents, I am not quite prepared to give them much of Genesis, Jonah, Noah, and all of the great Bible stories. Some day that will come, and they will want to study such early records from a historic point of view as stepping-stones to the great fulfilment of man's outlook toward God and the universe.

I find that the teachings of Christ, the four gospels, also are a difficult set of documents. I find the questions about the virgin birth, immortality, and others, very inadequately treated in those documents, and until the boys want to go into them with scholarly research, I am not ready to answer them one way or the other.

What we can give them is the chance to know of Christ and his interpretation of human life, of the Kingdom of God present already in part and growing into the great fulfilment of human possibilities. We have got to turn from the old backward-looking-to-the-Garden-of-Eden idea of perfection, toward the day of the future, as we are growing into godliness. This ingrowing spirit of the life of God can be interpreted in a way which will mean something to these boys if they can sense that the seeds are within them, that this power of growth is a miracle of God, that it has its roots in the long ago, that nature seems to be trying to produce Christlike human beings who will live at peace with one another.

That may be rather elusive. I don't know myself how it is going to be done in the schools. I do know that there has got to be some coordination, between courses, so that the boy will not feel that religion is isolated. He loves his physics, he is devoted to his history teacher, but

religion comes on Sunday, and he is rather fed up. Religion smacks of things that irritate him, the hymns sound like perfect rot. I am sometimes outraged by some of the hymns the boys are made to sing when we in the courses are trying to teach some *intelligent* point of view of the way God deals with man.

The universities should give the freshman the best teachers who will take upon themselves that great privilege of introducing boys to higher education in a reverent way. The universities do shove onto the freshmen the youngsters starting out in teaching, who are sometimes rather conceited. But introduce a freshman to that glorious biologist, that great man of wisdom, simplicity, and yet of depth, and there is no limit to the effect on the boy.

We urge something in the way of an orientation course for those universities who haven't tried it, something to give meaning to all this and not to jumble the courses merely as credit rewards. In the college I went through, I jumped from physics to French, free-hand drawing to public speaking, psychology, history of art, a little Spanish and economics, and went through four years of that. Every course was merely a hurdle, to be got rid of, with the feeling, "Thank Heaven, I never want to touch that again."

EXCERPTS FROM THE DISCUSSION ON RELIGION IN THE PREPARATORY SCHOOLS

MR. ARTHUR HOWE, *Taft School*

There are two practical problems which we must face in schools: first, the quality of the men on our school faculties; secondly, the time to do what Mr. Trowbridge has put before us. For nine years I have tried to work in that direction. I suggest that more time be allotted to personal companionship by the teacher with the boys as to the teaching of religious subjects. The instructor should have time to sit on the end of the log with the student. It is not the fault of religion, it is not what is said in chapel, but it is the meager time given to the subject and this because of the demands of college entrance requirements. We must give the right personality a chance to meet the individual boy.

MR. HOWARD BEMENT, *Asheville School*

The discussion has not brought out one point which should be emphasized. John Ruskin said, "There is no solemnity as deep as that of the dawn." I would say, "There is no solemnity so deep as that of youth." If it be true that the child is father to the man, then it is equally true that the school is the parent of the university. Therefore, I

go away from this conference with a sense of the greater dignity of my calling, in that I am a schoolmaster and not a college professor.

If it be true that there is no solemnity as deep as that of the dawn, and if it be true that we send our boys to the universities for an awakening, the most terrible indictment of college is that across that dawn in the freshman year there is drawn the cloud of doubt.

When Professor Jones said, "This being the day of prayer for schools and colleges, let us think of the three hundred thousand students in China," for the moment, in my littleness, in my insularity, I stood aghast. And when we began to pray for the students, I found myself forgetting China to pray for the one hundred and ten boys under my charge. And then I found myself praying not for one hundred and ten boys, but for one lad whom I have disciplined. The method, as Mr. Howe has said, "is the method of individual *with* individual," and you can't get away from it. The reason we are groping for methods is because we feel our own inadequacy. Let us have a conversion of self, an application of that personality to the individual student who is committed to our care.

The third thing I carry away from the conference is the relation of what has been, I think, miscalled the "extra-curricular" to the curricular. There is no line of demarcation. There never can be so long as the student continues, as he does, to live as constantly in the athletic field as he does in the rest of college activity. Many times the lessons learned outside are much more important to him than those of the classroom.

It is like Squeers, the old schoolmaster in Yorkshire whom Charles Dickens writes about, calling upon the trembling lad to spell "wash."

"W-a-s-h."

"Spell 'winder.'"

"W-i-n-d-e-r."

"Now go and do it," said Squeers. He had applied the project method unwittingly. His orthography was not right, but he had the method.

Buel Trowbridge has told us that the students in the colleges must live the things they learn, to make concrete in action the theory that is set before them. When we have learned to do that, we have learned it all. Methods may fail, machinery may fall down, but if we make the individual impression, the thing is unforgettable; it is an experience, a deepening of human life.

MR. OTTO T. GILMORE, *Brown University*

Mr. Trowbridge's attitude toward the student as he comes to the college seems to me to be most important. We have now our freshman week and our orientation courses. They give the freshman an opportunity to get adjusted. He has no idea what the whole college is about. He

expects to take courses in order to get them out of the way. He doesn't know why he is taking them. If the student has chances for interviews with understanding counselors, and if the attitude of the whole college toward him is right, a man has the finest possibility of getting started right in his studies and also in the development of his religious life.

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PART III

MEMBERS SIZE UP THE CONFERENCE

The following participants frankly tell what they think of the conference—its strong and weak points and some of the Gordian knots that it left for others to cut.

PROFESSOR CHARLES T. BURNETT
PRESIDENT BERNARD IDDINGS BELL
PROFESSOR CYRIL HARRIS
DEAN WILLIAM E. MOSHER
MR. GEORGE ST. JOHN
DR. LEWIS PERRY
PRESIDENT W. M. LEWIS
PROFESSOR KENNETH SAUNDERS
PROFESSOR CLYDE E. WILDMAN
DEAN R. L. WATTS
DR. BOYD EDWARDS
PRESIDENT H. S. BOARDMAN
MR. R. H. EDWARDS
MR. HOWARD BEMENT

MEMBERS SIZE UP THE CONFERENCE

PROFESSOR CHARLES T. BURNETT, *Bowdoin College*

The conference was variously impressive: in the widespread interest it aroused among the schools and colleges of the northeastern states; in the preponderant concern of the delegates in religious education through the curriculum; in the appeal for an adequate chapel ritual; in the continual emergence of the educator's personality and religious attitude as the factor felt to be of chief importance; in the richness of the summarizing reports by the secretaries of Sections; in important practical suggestions, also, about curriculum and chapel worship; all twined about by the pleasant hospitality of university, inns, and student clubs.

More impressions, too, of schools and colleges as bearers and distributors, in their sphere, of the religious culture of the race; burdened, yet inspired, by a felt responsibility for the advancing generation; all this reaching to a surprising emphasis, in one speaker or another, upon somehow *making* students religious, rather than resting content to *furnish occasions* for knowledge and practice in that field.

On the other hand, there was a surprising lack of concern about the human nature factors that condition the religious activity of youth. There was surprising uncritical acceptance of youth's present alleged rejection of old symbols and modes as definitive ground for abandoning them; and no indication of need to explore the old forms and methods to find out why they should have lost their power; no apparent recognition of the fact that an older generation must first have lost confidence in them and so have failed to develop, in its successors, an acquaintance with them, a comprehension and an appropriation. Again, there was no reference to the relation of ease of life to the waning emphasis on duty; or to the relative proportion of the religious-minded among the poor and the well-to-do.

Two procedures suggest themselves. One, an inquiry into facts. What are the present felt needs of youth for religion and what his latent demands?—not too easy to be ascertained, as was shown, at the opening addresses of the conference, in the contradictory impressions there presented as to youth's readiness to talk about religion. The questionnaire data, presented by Mr. Edwards, offered items of possible importance. Yet each included question needs scrutiny as to its suitability for yielding objective results. Sampling methods might be applied, if tact and co-

operation could be commanded. Finally, what are the grounds for the alleged failure of old methods?

The other procedure is the well-known and partly used method of trial and testing, that is, to make the best guess we can about needs, and then establish opportunities for the best means of satisfaction we know, in curriculum, in public worship, in conference, and in practical service; studying carefully, thereafter, the reception given and the long-range results. For this the conference made helpful suggestions.

PRESIDENT BERNARD IDDINGS BELL, *St. Stephen's College*

That two hundred educational administrators should have devoted three busy midwinter days to the discussion of religion in colleges is significant. Too much ought not to be expected in agreement among them. There were no "conclusions." To me certain tendencies seemed apparent.

1. A maintaining that undergraduates are unfit, because of lack of information and training, to set up as judges of religion. What is to be taught, and how, must be determined by those older and wiser, in religion as in everything else. Dr. Little's final address implied the contrary, but then he had not heard the discussions and spoke, as it were, for himself.

2. A recognition that nothing is gained by substituting scientific dogma for ecclesiastical dogma. There was apparent irritation at handing over to quantitative scientists the control of qualitative standards and techniques. Dogma is legitimate as a basis for experience, but scientific dogma and mystical dogma are two different things.

3. A realization that religion is not a compartment of life but an interpretation of life. As such it ought to permeate all instruction and not be wholly confined to a specialized department.

4. What is needed first is realistic and objective study of religious methods and techniques. There must be wood on the altar before the flame is lit. Religious information must precede religious illumination. Such information must be given impartially and should include material about religion, not merely about the Christian religion, still less about merely one type of Christianity.

5. The Biblical approach to religion is hardly the best initial approach. If the Bible is used, it must be taught not as a dogmatic authority but rather as a record of the evolution of religion.

6. Chapel worship is resented not so much because of the irreligion of the students as because of the irreligion of the services, and religious instruction is objected to usually when it is biased, dull, and fearful.

7. Most of the delegates seemed afraid of "required religion," although this objection did not seem to me at least to follow logically upon their other convictions. It was admitted that religion is a vital element

of racial experience, as vital as science. Why then should science be required and not religion? This question seemed to me dodged, and in this respect the conference failed to be realistic.

8. The attitude of the administration and teaching force is the most important element in the whole problem. If a teacher is a disbeliever in religion he must have full permission to make that plain to his students, but he has no right to imply that his colleagues who are religious are fools or knaves. The latter sort of person is unacademic and a bit of a bounder. Fortunately, there are few such persons and, such as there are, are usually amenable to reason, provided the policy of the college is made definitely plain.

There was in the conference no sense of panic. One had an impression that these men recognized the serious importance of religion in education and were doing rather more constructive teaching of it than alarmists and youth-fearers generally seem to imagine.

PROFESSOR CYRIL HARRIS, *Brown University*

A Norman crypt with massive pillars and arches . . . daylight filters in through mullioned windows slantwise across the stone floor . . . in the space between the pillars are gathered a hundred Schoolmen. They are talking about God. The twelfth century? No, the twentieth, for time brings all things. That which Abelard began when he said, "give them the Truth, let them eat it with their bread," these hundred men are seeking to accomplish after their manner. For the universities of the new world, having assumed the rôle not only of teacher, but also of landlord, caterer, banker, physician, censor, and dry nurse to those within their gates, have now a new duty thrust upon them—the duty to become pastor and prophet to the sons and daughters of this later day—to say something intelligible about God, since no one else will.

We sit there trying to work it out. Ours is no easy task; it is not of our own choosing. Our faces wear a slightly puzzled look. The terms which occur in our discussions are familiar enough—God, soul, mind, heaven, worship, truth—so very familiar that we seem to have accepted them as symbols of a common basis of thought; but we have no common basis of thought. The ancient words have a hollow sound if one listens attentively—as hollow as these pillars and the solid-seeming arches—for each man, using them in his own way, is unable to translate his basic thought to his neighbor. It is this that chiefly puzzles us—our lack of a mutually accepted basis which shall make our common terms the actual vehicle of common thought. And the result is that we must remain on the surfaces and fringes of ideas, if we are not to lose touch with one another. This readiness to talk for hours on end as though we were mutually agreed on the generic bases of the discussion (while actually

our minds are wide apart) characterizes not only this, but every similar discussion of religion in America today. We lack what the twelfth century took for granted—a mutually accepted basis upon which our thoughts might move concurrently to ends. Whether this community of thought can be achieved in the modern world is uncertain; but one thing is certain, it is worth seeking. More and more conferences of good minds are needed—smaller conferences, preferably, than this one was—in which the talk is less of externals, less of religious activities, and more of religion, less of the *quodlibet* of discussion and more concerted effort to open our real thoughts to one another.

Minds should go into training for this sort of conference. We are too casual about it; we so seldom do much robust and honest religious thinking here at home. We are all too busy with minor premises and neglect the major premises in religion. Then we vote ourselves solemnly into session and proceed to be politely unintelligible to each other; and are disappointed, after it is over, that we got so little out of it. It will be remembered that Pentecost did not come to unready men; there was humble, expectant preparing of minds and hearts before the Spirit came with power. I fancy that the Spirit lighted upon *each* because it lighted upon *all*, that day in the upper room, now some time ago.

DEAN WILLIAM E. MOSHER, *Syracuse University*

As I look back on the conference and compare its original purpose with what was apparently achieved, I am inclined to the impression that the conference was called prematurely. I assume that the main purpose was to discuss with and for administrators of educational institutions the best ways and means of treating the whole subject of religion on the campus. This assumes either that in the main a program has already been worked out, or that a program would be worked out in the course of the conference.

To turn to the latter alternative first. A conference dominated by men engaged in the ever-flowing tides of administration does not provide an atmosphere congenial to basic thinking. Administrators are rather program-takers than program-makers. This position does not imply that there are not notable exceptions, nor does it imply lack of ability. It appears to be inherent in the nature of the task of administration. The leisure and peace of mind so essential for wrestling with ideas are likely to be rare in the administrator's life. It is for this reason that a conference for administrators should chiefly emphasize ways and means rather than original formulation.

Coming now to the first alternative, program-making. The basic condition for success in a limited conference called for the purpose of setting up a program is a fair degree of homogeneity, otherwise much valuable

time will be lost in mutual education with the likelihood of increasing divergences of opinion instead of a proximate integration.

Looked at from a distance, it would appear as though every shade of opinion was represented at the conference, ranging from an old-fashioned dogmatism, unshaken by the "higher critics," to a mysticism that was reminiscent of Novalis and Helderlin. The former had both feet on the bank bordering the chasm created by scientific advances and the experiences of the World War, while the latter had both feet on the less stable bank of what might be called modern Protestantism.

A number of the conferees by reason of their up-bringing, on the one hand, and recent experiences and thinking, on the other, belonged to neither of the above extremes and were attempting to straddle the chasm. If this group could have been segregated, more substantial progress might have been made in the direction of a reformulation of religious belief—the condition *sine qua non* of a vital religious life for our students. For members of such a group have deep-seated convictions as to a spiritual world order of divine origin as well as an eager interest in the revolutionizing revelations and applications of modern science to modern life.

The conference member who proposed that the biologist should not trespass on the province of the theologian with his heterodox views of evolution and the miracles was attempting to conserve a lost order. The religionist of the future, if that term may be used without disrespect, must make himself a familiar guest of the biologist. Investigations of changes in religious convictions among students go to show that most changes are due to influences of teachers in lecture-rooms. Those who seek for a religious program for the college campus must be able to stand above the new cosmogony that is gradually taking form and to permeate it with the spirit that is life. Either to ignore or to deny is worse than futile.

My conclusion is that the new synthesis and the new symbolism that will characterize the religious program of tomorrow may be hastened by mutual stimulation of more or less like-minded people and that a preliminary formulation of such a program is necessary if a truly effective conference of administrators is to be held.

The above criticism is not to be taken as derogatory of the worthwhileness of a conference of interested people on this subject at any time. I am confident that practically every one profited from the opportunity of associating with men of the character and ability of those gathered at Princeton.

But if my conception of the purpose of the meeting is right, comparatively little real progress was made toward the intellectual clarification so sorely needed. It may be that with the increasing realization of the need, that combination of spiritual and intellectual genius will come

to the fore without which a comprehensive synthesis is a thing to be desired rather than a thing realized.

MR. GEORGE ST. JOHN, *The Choate School*

That more than a hundred presidents and other college and school men should have left their boys and colleagues and crowded desks, and all the things that are imminent, to attend a three-day conference on matters touching personal religion—this brings new proof of first things coming first.

The full significance of such a conference, I take it, will not be seen for many years. The mills of God grind slowly. But for a long time to come the effect of the conference will be working in the mind and spirit and action of this one and that one, who has the power and the patience to get the highest things thought about and felt and done.

When the reports of all the different sections of the conference were being made—when necessarily much was said of technique—it seemed to me that suddenly we saw the main meaning of the conference—that the way to Truth in our colleges and schools, as everywhere, lies through *men*. Method, technique, right courses in the curriculum, extra-curricular organizations among students themselves—all these are necessary aids, but the chief concern of the schools and the colleges is, in the last analysis, none of these. Their chief concern, if Truth among students is to grow, must be the quality of their teachers and professors, their men.

The only way to teach art and beauty in any widespread way would seem to be by having men around who love art and beauty and can't help showing this in their obvious interests and words and in the things they have around them.

This is the only way to have art and beauty taught naturally and not forced. "As for me," says William James, "my bed is made: I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of men's pride, if you give them time."

"There are as many unveilings of God as there are noble souls among men."

It was to me a most humbling conclusion that the conference seemed to be reaching—that the ultimate existence and force of any right religion in our schools and colleges is dependent upon us, and all of us, who teach.

DR. LEWIS PERRY, *Phillips Exeter Academy*

I want to say without hesitation that it was one of the most important conferences I ever attended. The men who spoke all seemed to feel the importance of the religious problem in the schools and colleges. There was no note of foolish optimism, but on every side a sincere desire to make known to the boys the importance of religion. What struck me particularly was the fact that no one seemed to have favorite methods, but that each one wanted to contribute what he could, however slight, and to learn from the others. I came away more hopeful of the future, yet realizing more clearly than ever how badly most of us had failed.

PRESIDENT W. M. LEWIS, *Lafayette College*

The conference had in it many elements of deep significance. The surprisingly large attendance showed that our colleges are keenly alive to the fact that the spiritual needs of the students must be met. I came from the conference with a deepened conviction that those needs can be met only where administrative officers and faculties radiate, in their contact with students, the influence of the great strength which true Christianity imparts. Back of all religious services and all courses in religion must stand conviction and faith. Positive religious influence is exerted through lives rather than through teachings. Despite the belief of some educational leaders that youth should find its own way unassisted, there comes from thoughtful students the insistent demand for leadership and guidance. Fortunate is that institution where a vital faith permeates the leaders in academic pursuits.

It is obvious that the effect of religious services in the college depends upon leadership. The weakness in many chapel services is that they are perfunctory and barren, because those who conduct them do so under protest, with mental reservations or without essential preparation. The beauty of a stately chapel; the uplifting influence of great music; the intelligent reading of properly selected Scripture lessons; the brief address with some fresh approach to eternal truth; these are things which secure spiritual response. Here empty formalism finds no place. Here comes a vision of the great Founder of our faith, who drove simply and surely to the heart of the world's social and spiritual problems. The student demands this directness. He needs religious activity which does not end in futile discussion or in the mere stimulation of lofty desires and exalted emotions, but which carries over into the everyday life of the campus. He needs the impulse which will enable him to release spiritual verities from watertight compartments and with them flood and purify the most routine and commonplace activities of life.

If his spiritual life is to mean anything he must have opportunity to exercise it. Few of our colleges offer in the crowded field of student

activities adequate chance for service. In the college and surrounding community are innumerable opportunities for the student to aid in the welfare of his fellow men.

Many courses in religion must treat primarily with matters of historic or of literary interest. Obviously such courses should not be planned with the object of influencing men to accept a particular belief. They should be conducted upon the plane of impartial scholarship. Treated in this way, it follows that much of the spiritual benefit to the student is derived not so much from the particular matter in hand as from association with a teacher whose life is a constant testimony to the reality of his belief.

If I am right in the contention that the religious influence in our colleges rests more with teachers than with teaching, with vitality rather than with form, then it would appear that the Princeton Conference will only have its full effect when its inspiration and its findings are made subjects of consideration by the entire faculty of each institution represented there.

PROFESSOR KENNETH SAUNDERS, *Columbia University and Pacific School of Religion*

Among the many fine vistas opened up by the speeches and discussions, was one which appeared for a moment, only to disappear again. This was when the President of the University of Michigan spoke of the interest of the students of our day in international affairs, and of their impatience that Church and State do not approach them in a more Christian spirit. Other speeches told of courses in the history of religion, and it seems to me that some bridges remain to be built between these courses and the interest of the students in other nations and their rights. The peoples of Asia have great religious genius—and a right to live their own lives.

The history of religion deals with the great religions of civilized men; and in the lectures which are devoted to India, China, and Japan there are opportunities not only for introducing students to some of the noblest achievements of the race, but for giving them a respect for these peoples, and a desire to make friends with the students from these lands. These religions cover a period of two to three thousand years, and are central in introducing students to the civilization of great masses of their fellow men—some 900,000,000 of them. It is a very practical as well as a very academic approach to religion.

Not only is their civilization based upon their religious beliefs, though this is true in a sense hardly realized, but what is more important for the purpose of religious education is that the great modern leaders of these countries, Gandhi and Tagore in India, and others like Kagawa

in Japan, cannot be understood except in the light of the religious history of their people.

Something was said of the Christian Associations on the campus as a laboratory for religious work. Perhaps enough was not said about the international aspect of the student associations. They are dealing with some ten thousand foreign students in North America; and any one who is studying the religions of the Orient will naturally make friends with the students to whom these are living faiths, and seek to learn what are the spiritual forces still living in them, what is their relation to Christianity, what Christianity is doing in these ancient countries, and so on.

In other words, courses in the history of religion provide material which is at once of cultural, spiritual, and practical value, limited only by the capacity of the teacher; the interest of the students can almost be taken for granted.

PROFESSOR CLYDE E. WILDMAN, *Syracuse University*

Youth seems to be on the move, with tendencies towards the left. Of this the conference seemed aware. The church, religion, the social order, authority, are in turn being placed upon the witness-stand and questioned by youth. Youth is willing to face what Carlyle called "the brutality of a fact." It wants the sham torn out of religion, it wants teaching that is divorced from mental reservations. Its mood is towards simplicity, sincerity, reality. It wants these qualities in individual, international, and ecclesiastical utterance and practice. One of the outstanding contributions to the conference was the comprehensive and penetrating speech of the Yale senior. Would it be possible at another conference to take our undergraduates still more into our confidence and have a much larger number of students? Presumably they know better what is going on in the mind of the student than we do, no matter how intimately we are connected with them.

The failure to consider the Church along with the chapel, the curriculum, the extra-curricular agencies, as a factor in dealing with the religion of undergraduates was noticeable. Can this mean that the influence of the Church is so negligible as to make it an unimportant factor? So long as men remain gregarious and religious at the same time they will have some sort of a fellowship. What religious fellowship students have had before they came to college has been largely with the Church and so it will be after graduation. What shall be the relationship of the Church to the whole problem and how shall we acquaint the leaders of the Church with what is going on in student minds? This might well be on the agenda at a future conference and more leaders of the Churches invited to be present.

There seemed to be a distrust of the addition of more machinery.

This is a good sign. In America we believe in the omnipotence of the committee, and this results in its omnipresence. We have chapels, courses in religion, numerous student organizations, the church. The supreme need seems to be the spiritualizing and personalizing of the machinery we already have—a "spirit within the wheels." The genius of Christianity is to emphasize the value of human personality, but science has seemed to depersonalize the universe, on the one hand, and the industrial order has mechanized the social order, on the other. Our danger in America is that we shall be smothered by the prosperity we have created or that we shall be destroyed by the very machines our ingenuity has invented. If this conference helps to awaken Eastern leaders of education to the need of sending out a generation of students who will insist upon the moral and spiritual control of our scientific technique, it will have justified itself.

The total teaching and administrative forces of the university must work with the students in a common impact upon campus life. No Bible department alone, no administrator, no student organization can compass the problem alone. The spiritual emancipation of all life, "the unmercenary pursuit of truth, goodness, and beauty," the production of just and loving individuals living in a social order incarnating justice and good-will, is a task for the attention of all departments and all good citizens of the university community. Why not bring to the next conference some of those professors who are "through with God"? Perhaps we should enlist these men rather than condemn them.

From what source shall the spiritual power come that will change the real into the ideal? The Church will create some of the power; agencies outside the Church and Christianity will create some of it; I am greatly interested that the university do its share. Too much of our teaching is dead, we are on the defensive in regard to religion, we are afraid to be enthusiastic even about our subject lest we be convicted of being deficient in scientific procedure. Our age glitters; it does not glow. It generates light. It needs to generate warmth, too, for by this it changes our ideas into ideals by making them glow with an inner flame. Is it possible, without sacrificing thinking, to be enthusiastic about our subject, about life, about religion? Youth was reported to be intensely enthusiastic about some things and bored about others. Religion appeared to be listed in the second category. Why?

DEAN R. L. WATTS, *Pennsylvania State College*

The conference was significant in emphasizing the importance of religion in the training of young men and women. It reflected a splendid attitude on the part of prominent college administrators and teachers toward a subject of vital concern in the great educational program of our country. At the same time, it was an admission that our institutions of higher learning are failing to function adequately in this field of responsibility.

The spirited discussions of every session had the effect of making one feel that, however important art, science, literature, engineering, agriculture, and all other fields of knowledge may be, after all religion is the subject which should be kept most prominently and constantly in the foreground. This statement is not intended to imply that the conference believed the problem would be solved by merely broadening and strengthening the courses of instruction in religion, although it was conceded that this would help. As one speaker remarked, "Every subject has a religious implication" and "Religion is an attitude of mind as much in one subject as in another." In substance he said, that, if all the instructors in a college or university had positive religious convictions, the students would be hearing about God and the Kingdom, everywhere, and naturally they would be likely to conclude, "Well, I guess there is something in this idea of religion or it would not be coming up so frequently in the classrooms."

Of course, this does not mean that every teacher should be an evangelist, but he should be so well grounded in the fundamental facts of Christianity that his favorable attitude concerning religious matters would be impressed upon his students regardless of the subject under consideration. The influence of such a teacher would be quite different from that of an instructor who does not hesitate to make slighting or irreverent remarks about religion.

Perhaps the majority of the delegates and visitors believed that the responsibility of developing and maintaining helpful religious conditions in any institution rests primarily with the administration. In the judgment of various speakers, presidents and deans should be careful not to recommend for appointment any one who may have a damaging or even a negative influence on the wholesome, religious atmosphere of a college community.

The conference was very emphatic in its position that religious education should receive more consideration in curricular activities; that real departments of religious education should be established wherever possible, and able instructors employed. If the work is made attractive, elective courses would draw large numbers of students. Many statements were made to show that perhaps the majority of college students are deeply interested in religious matters, provided the subjects are ably presented.

DR. BOYD EDWARDS, *The Hill School*

The conference was most timely and pertinent. This was immediately proven by the response and especially by the representative personnel. The discussions, while eager and earnest, were in fine spirit, all seeming sincerely desirous of learning themselves rather than telling others. There was no propaganda, no aggression, no dogmatism, but the most becoming desire to find the truth out of a common judgment, experience, and insight. The individual and more formal addresses were really fine, especially in their balance and sanity. It was a high-hearted and level-headed group. Personally, I found it most inspiring and invigorating. One came away with a deep sense of strong comradeship. Another conference will be even more eagerly welcomed and supported. All who truly care for the human values involved in our great constructive enterprises will come with still higher anticipation next time.

PRESIDENT H. S. BOARDMAN, *University of Maine*

The Princeton Conference presented a means whereby first-hand knowledge could be obtained regarding the moral and religious conditions existing at the various institutions represented. It is very significant that the great majority is passing through the same period of transition and experiencing the same difficulties of readjustment.

Looking back upon the conference two impressions appear to stand out with a considerable degree of prominence. First, the desire of the conference individually and collectively to look conditions squarely in the face and arrive at the existing facts in order to develop reasonable premises from which to draw logical conclusions and develop a future program. Second, the two rather general conclusions that our young people are not the ungodly generation which popular opinion would have us believe, and that we cannot expect our boys and girls to live Christian lives if their parents and others with whom they associate do not set the example.

It appeared to be generally felt that the college youth is no longer satisfied to accept without question the dogmatic theology of his forefathers but desires to do his own thinking. He is, however, willing, yes, eager, to be guided by those whom he can respect, and who will present the teachings of the Bible in a rational and interesting manner. This does not mean that he expects religion to be shorn of its dignity and beauty, but that it is to be presented as a philosophy to be discussed and developed and not handed out as iron-clad facts to be accepted without question. He is not interested in determining whether or not the whale really did swallow Jonah; he desires to get at an analysis of the greater and more important questions as related to the life he expects to live.

The changing times with its almost unlimited opportunities for

wholesome recreation have without doubt had a great influence against religious thought and activity. The problems arising from these conditions are of considerable magnitude and their solution will take much thought and study. It is very significant, however, that those who are charged with the administration of our colleges have recognized this fact and that they are taking steps to meet a situation which, to say the least, is perplexing. The youth of today asks for fair play and consideration and is sure to respond to the right kind of treatment. We should use every effort to meet the situation, believing that means will be found to develop in him a reverence for religion which will go far in making the next generation a powerful factor in helping to establish the peace of the world, and in creating a real brotherhood among men.

MR. R. H. EDWARDS, *Cornell University*

A question has arisen on the part of a number of those who were in attendance at the conference as to the constructive outcome of this important meeting. Disappointment has been expressed by some that more definite plans were not forthcoming. This result was anticipated, however, by those who planned the conference, both on account of its size and the variety of institutions represented. General comprehensive plans were not to be expected. The purpose of the conference was to face the situation in open discussion and to secure suggestions by a democratic process as to worship, curricular improvements, organized activities, and preparatory schools. In a sense this was easy to do. Hard work lies ahead.

May I suggest a series of conferences of a somewhat different type for the future? Much smaller conferences, including in the personnel of each representatives of only a few institutions of the same type, are desirable. This is already contemplated in a conference to be held at Chicago at the invitation of the University of Chicago, to which representatives of the so-called "Big Ten" universities are to be invited. Their problems may be expected to be similar and their forms of organized religious effort are comparatively alike. Similarly, a conference of a limited group of small denominational colleges might well be held. There is under discussion a conference of representatives from Pennsylvania, Columbia, and Cornell—institutions of similar type with much in common in the form of their organized religious work. A joint conference between Yale and Princeton and similar institutions, or Williams, Amherst, and others of the same type would no doubt be distinctly advantageous.

It would be important in such conferences to have present administrative officers, teaching faculty members, local and university pastors, Christian Association secretaries, and a few invited officers of national religious organizations. Many conferences of university pastors, Christian Association secretaries and others, meeting separately, have failed because

they did not bring together at one time and place for joint consultation all the factors which have to be considered on any local campus. This is, I believe, to be the next step. Institutional case study is what we now need—a reexamination of the actual situation on each campus, and then conferences between all the parties at interest in the same type of institution.

MR. HOWARD BEMENT, *Asheville School*

I carried away from the Princeton conference three definite impressions. The first was one of surprise at the number and the character of the delegates. Not all college presidents and deans, and not all headmasters of preparatory schools, are interested in religion nor in the claims of religion on youth. The number and the distinguished quality of those who, by their presence at the conference, evinced a profound interest in religion, left me in agreement with the statement of a colleague that "the most significant thing about the conference was the men who were present." That the conference should have been called at all, and that it should have been attended as it was, are two facts worthy of profound consideration by those who are concerned with the present state of religion among schools and colleges. I came away with an increased respect for those responsible for education, and with increased optimism regarding the outcome of all movements to foster a genuine religious life in our institutions of learning. I was, frankly, surprised.

My second dominant impression was one of surprise also—surprise that so many and so divergent minds should have met and parted in such substantial accord. At my right hand sat the teacher who believed that religion among college men and schoolboys meant nothing but a formal instruction in the Bible; who would drill his students in Old Testament History and have the Psalms committed to memory. On my left hand sat the teacher who, contrariwise, saw naught in religion but an evangelical presentation of the claims of Christ. There was the college president who regarded religion as philosophic creedalism; there was the one who regarded it as vitalized living. There was the exponent of deductive thinking as applied to religion; there was the exponent of the inductive procedure, "Do and ye shall know." Perhaps my chief interest in the whole conference was in observing how the formal was merging, as discussion went on, into the informal; the conventional into the vital; the claims of mere method into the demands of vital achievement. By the end of the meetings method had been discussed, procedure had been talked over, and ways and means had been brought to the fore; but no one was blind to the impression that, after all, recreated life in the student was the aim of all, and the frank claims of Christian living were paramount over mere teaching or rote learning. The dogmatic view, the favorite method,

the predisposed theory, all became modest and teachable in the presence of the true aim and purpose that gradually emerged.

My third dominant impression was that of comradeship in a great cause and of the willingness on the part of great minds to share their all with us lesser ones. I had never before attended a conference that was productive of so many stimulating addresses and so much provocative discussion. Eloquence and fervor carried us to the rarefied atmosphere of great altitudes; and exchange of views carried us hand in hand among the lesser slopes and the pleasant valleys. The conference, by its very temper and character, demands another of like quality; and I, for one, trust that the Princeton gathering may become an annual affair.

APPENDIX
MEMBERS OF CONFERENCE

SUMMARY

University and College Presidents.....	58
Vice-Presidents and Deans.....	30
Members of Faculties.....	68
Preparatory School Headmasters.....	14
Preparatory School Masters.....	18
Guests, etc.	39
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Total	227
Universities and Colleges Represented.....	81
Preparatory Schools Represented.....	18

DELEGATES FROM UNIVERSITIES AND COLLEGES

Albright College, Myerstown, Pa.
President C. A. Bowman

Alfred University, Alfred, N. Y.
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American International College, Springfield, Mass.
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American University, Washington, D. C.
Chancellor Lucius C. Clark

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Rev. A. L. Kinsolving

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Blue Ridge College, New Windsor, Md.
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Boston University, Boston, Mass.
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Bowdoin College, Brunswick, Me.
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Broadus College, Philippi, W. Va.
President W. W. Trent

Brown University, Providence, R. I.
Vice-President Albert D. Mead
Professor Cyril Harris
Mr. Otto T. Gilmore

* Indicates not present at Conference.

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Mr. Rollin V. Davis
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Professor J. I. Baugher

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- Gettysburg College, Gettysburg, Pa.
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Professor Charles Finley Sanders
- Grove City College, Grove City, Pa.
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- Haverford College, Haverford, Pa.
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Dean H. Tatnall Brown, Jr.
Professor Rufus M. Jones
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President Murray Bartlett
- Howard University, Washington, D. C.
President Mordecai Johnson
- Indiana State Teachers College, Indiana, Pa.
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- International Y.M.C.A. College, Springfield, Mass.
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Dr. Arnold E. Look
Dr. William B. Kirkham
- Johns Hopkins University, Baltimore, Md.
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Chaplain Charles W. Harris

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Dean William H. Metzler

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Mr. Theodore A. Distler

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Dr. Henry Martin Battenhouse

Mr. W. J. Kitchen

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- State Teachers College, Slippery Rock, Pa.
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- Swarthmore College, Swarthmore, Pa.
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Professor Jesse H. Holmes

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Dr. Quincy A. Kuehner
Mr. Munsey Gleaton

Thiel College, Greenville, Pa.
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Trinity College, Hartford, Conn.
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Professor Morse S. Allen
Rev. R. B. W. Hutt

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Dr. Clarence R. Skinner
Professor George P. Bacon

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United States Military Academy, West Point, N. Y.
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Dean C. W. Mendell
Professor N. S. Buck

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Dr. Charles H. Breed, Headmaster
Mr. Gilbert Tolman

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Mr. T. R. Hyde, Headmaster *

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Mr. George St. John, Headmaster
Mr. Russell Ayres

Deerfield Academy, Deerfield, Mass.
Mr. Frank L. Boyden, Headmaster *

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Mr. E. M. Wilson, Headmaster
Mr. R. C. Clothier
Mr. F. H. Shafer

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Mr. Buel Trowbridge

Hotchkiss School, Lakeville, Conn.
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Mr. F. J. V. Hancox

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 Mr. R. E. Harmon
 Mr. R. H. Stevens
 Rev. Powel H. Norton

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 Dr. Lewis Perry, Principal
 Mr. Frank W. Cushwa

Shady Side Academy, Pittsburgh, Pa.
 Mr. H. A. Normer, Headmaster

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 Mr. Roger W. Bennett

St. Paul's School, Concord, N. H.
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 Dr. William W. Flint, Jr.

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 Mr. John M. Currie, The Divinity School of Yale University
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 Dr. Henry E. Cobb, New York City
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 Mrs. Harrison S. Elliott, National Student Council Y.W.C.A.
 Dr. Robert L. Kelly, Executive Secretary, The Council of Church Boards of Education
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